

THE
MISSIONARY HERALD.

VOL. LXXIX.—JULY, 1883.—No. VII.

NINE MONTHS.—The receipts from regular donations during the nine months to June, 1883, have been \$254,040.75. Adding “special donations,” amounting to \$13,968.91, the total donations are \$268,009.66. For the same months last year the total donations were \$236,029.55. The legacies last year during the nine months amounted to \$87,099.90; this year they amount to \$86,144.49. Thus the total of donations and legacies this year is \$354,154.15, against \$323,129.45 for the same period last year. It must be remembered that this year a large increase in current receipts is necessary inasmuch as the Otis Legacy cannot be drawn from as heretofore. During the month of May the receipts from legacies, which previously had fallen off greatly, have increased till they make the total legacies thus far nearly equal to those of the previous year. This increase was chiefly during the last days of May. To make up the sum already appropriated to the several missions, the treasury absolutely needs to have, in donations and legacies, during the remaining part of the fiscal year, the sum of \$140,000. The sum received during these months of last year was \$130,000.

THE Bishops of the Church of England in India and Ceylon held a meeting at Calcutta a few weeks after the great Decennial Conference had adjourned, and eight of them have sent forth a letter, addressed to persons of every race and religion in India, presenting the claims of the Church of England. They affirm that, with the truth they hold, they “have received the one framework of apostolic organization which has preserved the truth to our times.” The prime object of the letter is to offer this “apostolic organization” as a rallying-point to Christians not of that church, though it also offers to non-Christians “access to those gifts of truth and grace, and of the means of cherishing these, with which God has entrusted us for India’s sake.” The letter is kindly in tone, and its assertions of superior, if not exclusive, apostolic grace and authority are carefully guarded; yet it can hardly fail to raise a smile on the faces of those who remember that at least three fourths of the missionaries who have carried the Bible and evangelical truth to India, have received whatever grace they have had through other channels. We should have thought that the fresh reports of the Decennial Conference, showing what God has done in India by other churches, would have impressed these Bishops somewhat as Peter was impressed at Joppa when the vision he saw corrected some of his previous ideas as to what was common and unclean.

THE General Conference of the Protestant Missionaries of Japan, held at Osaka, April 16 to 21, was a marked success. Eighteen missionary societies were represented, the Japanese also taking part in many of the services. Our brethren report that the impression produced both upon foreign laborers and native Christians was most excellent. We shall hope to give some extracts from the papers presented at the Conference, in a future number.

TIDINGS from the Deputation from the Mission Rooms, at Constantinople, have been received down to May 22d, at which time the Conference was progressing. The Secretaries report that the Divine Spirit seems manifestly present in the assemblies. The Deputation were to leave Constantinople on May 29th. The Deputation from the Special Committee of the Board have also been in Constantinople, but no information has reached us concerning their work or plans.

HARDSHIPS WANTED. — One of the missionaries to West Central Africa writes, in a familiar personal letter to a friend in this country, as follows: "If we had come as missionaries to Africa simply for the sake of enduring hardships, our hopes would have been sadly disappointed. We did expect some hardships, though we did not make them the object of our coming; but we find as yet absolutely nothing worthy the name. Privations, of course, there are; but these are simply in the nature of inconveniences. And who in this world lives free from inconveniences and vexations of one sort or another?"

TIDINGS of revivals are still coming from mission fields. Reports from South Africa and Japan will be found among the letters from those missions. Our letters from the Turkish fields are exceedingly brief, the brethren saying that the extraordinary pressure of the work will not allow them time to write fully. Mr. Christie reports, from Adana, that there seems to be a special renewal of interest, and that about one hundred persons are to join the church, by profession, in June. We learn by way of Constantinople of an extraordinary revival at Hadjin, and that daily services are held in each of the three chapels of the city, with eight hundred persons present at a prayer-meeting. From Samokov tidings come that while the special meetings are not continued, the work of grace has not ceased. We hope to receive full reports from these fields in season for our next issue.

IN his sermon before the General Assembly of the Presbyterian Church, the Moderator, Rev. Dr. Herrick Johnson, made some striking statements respecting the peril of the church arising from the decrease of its ministry. The fact which particularly arrests attention is that the number of candidates for the ministry is not only falling off, but that such candidates as there are come not from the well-established churches but from the poorer fields and from foreign lands. The statement is made that one sixth of the six hundred and twenty-six candidates are fresh from heathenism or slavery, and that the churches in the more favored localities, with all the appliances of education, are not sending into the ministry anything like their own proportion of young men to fill the ranks of the ministry. We cannot admit that culture and wealth necessarily destroy the heroic element in human souls, but the tendency in that direction is strong, and this tendency should be clearly understood and steadfastly resisted.

AN interesting table is given on another page, showing what might be raised for foreign missions if one tenth of the members of the Congregational Churches of the United States should contribute at a rate which surely is not extravagant. Every Christian ought to give *something* for this work. But could not one tenth of our church members be induced to make *definite pledges* at the rate suggested? The writer of the article, Rev. Mr. Ballantine, of Dorchester, Mass., would be glad to receive communications on the subject from any who are interested in the plan.

IT is sometimes thought that converts in pagan lands do not appreciate the work that is done for them. But ingratitude is not a fault which specially marks those rescued from heathenism. A certain native of Namaqua Land, in South Africa, in the Wesleyan Mission, once wrote to some of his people, saying: "We can not lose our missionary. If we lose him, we lose our all. Rather than he should go, whoever has two horses must give one for the support of the cause, and we must give up our cows and our sheep or anything else we have that he may be retained." This man did as he advised others to do, and his contributions for the support of the mission for a series of years amounted to \$162 annually.

A NEW monthly magazine devoted to missions in Africa, especially those connected with the Universities' Mission, has appeared in England. It is entitled *Central Africa*, and aside from its specific object, devotes some space to the "News of other Workers." We have before this spoken of *Africa*, a quarterly review and journal, published by the Native African Missions' Aid Association. This is the journal formerly edited by Major Malan, and is a valuable review of the operations of various societies in the Dark Continent. *L'Afrique Explorée et Civilisée*, a monthly journal, published by J. Sandoz, Geneva, continues to give valuable reports of all scientific and geographical explorations in Africa. These are not the only journals which are devoted entirely to the work of elevating Africa and her people. They are a sign of the increasing interest of the world in that Continent which is calling for the aid of the civilized world, and they show that God is already making "a way in the wilderness."

THE first work of the missionary is to bring the Gospel of Christ to bear upon the hearts and lives of the people to whom he goes; but incidentally he becomes an invaluable teacher in other matters. His own courage and enthusiasm he imparts to those who watch him. A Christian convert in India, who had traveled with one of our missionaries doing evangelical work, was greatly impressed by the indomitable energy of his leader. He could hardly understand how he maintained his courage in the presence of certain obstacles. In writing of the matter to a friend, he said: "That is the American spirit, and this I am quite sure is what has made America so prosperous. I wish I and all my fellow-countrymen should imitate the Americans. I am glad I have the pleasure of being in the company of the Americans, because it has done me lots of good. I grow more and more enterprising. I get more and more to the habit of patience and perseverance. I have a great deal more to learn."

THE Rev. C. R. Hager, who went to Hong-kong, to establish the new mission of the American Board, reached that city the 31st of March. He received a warm welcome from many of the Chinamen who had returned from the United States. He finds the missions of the London, the Wesleyan, the English Church, and the Basle Missionary Societies in vigorous operation. The special work which the mission of our own Board has in view, concerns the Chinese who return from this country, and their friends who live in the vicinity of Hong-kong. Among these people Mr. Hager is persuaded there is an abundant field for effective missionary service.

IN connection with Rev. Mr. Rood's account of the revival at Umvoti, to be found among the letters from the Zulu Mission, it is interesting to learn of the opening of a church and school building at that station, designed as a memorial of Mrs. Lindley, wife of Rev. Dr. Daniel Lindley, and daughter of Dr. Willard Parker, of New York City. Mrs. Lindley was the first to begin schools at Umvoti for kraal children, and her friends have erected this neat building as a memorial of her self-denying life and labors. The *Natal Mercury*, in giving an account of the dedication of this building, speaks very appropriately of Mrs. Lindley as "a woman of much culture and of rare talent, who thought nothing too good for the Master's use."

SIR ARTHUR GORDON, formerly English Governor of Fiji, has an interesting article in *The Contemporary Review* for May, upon "Native Councils in Fiji." In referring to matters connected with the Wesleyan missions in the islands, he gives the following striking testimony to the value of their work: "When allowance is made for every drawback, it is almost impossible to overrate the influence for good exercised by the Wesleyan Mission, or the salutary effects of its all-pervading presence. That influence has seldom been employed in the furtherance of personal objects; and the ugly features of selfish ambition have been masked to the consciences, even of those in whom the lust for power is most strongly developed, by a sincere belief that they are solely animated by a zeal for pure religion and the spiritual welfare of the Church."

THE British Parliament has again rejected a resolution looking toward the checking of the opium traffic with China. Though the evils connected with the traffic were fairly depicted, there were some members of Parliament bold enough to affirm that the statements made concerning the disastrous effects of the use of the drug were greatly exaggerated. There is still much to be done in the way of enlightening public opinion on this matter. We are glad to hear that the vigorous pamphlet of Rev. Mr. Liggins on *England's Coercive Opium Policy*, published in this country, has reached a second edition. Christians in England have recently formed an "Anti-opium Prayer Union," members of which agree to remember the subject in prayer at least once a week (on Thursdays), and to seek to interest others in the cause. So intertwined has the matter become with political and financial affairs that the conflict against the iniquity will be severe and long. Well may those who have at heart the interests of their fellow-men throughout the wide world unite in prayer for the suppression of this vast evil.

TO THOSE WHO DO NOT BELIEVE IN FOREIGN MISSIONS.

You say you do not believe in foreign missions. Then there are certain other things which you cannot believe.

I. You cannot believe that God so loved the world that He sent His Son to save it, or that it is His wish that none should perish, but that all should come to repentance. You deny God's universal love.

II. You cannot believe that the Gospel is the power of God unto salvation to every one that believeth. You deny its efficiency.

III. You cannot believe that He was the Son of God, or has any claim upon your obedience, who said: "Go ye into all the world and preach the Gospel unto every creature." You deny His authority.

For it is as clear as noonday that if you believed these things, namely, God's loving wish to save all men, and the power of the Gospel to save them, and that it was God's Son, and not an imposter, who gave the command to preach the Gospel throughout the world, then you *must* believe in foreign missions. Think, therefore, how many denials are involved in your denial of the claims of foreign missions. What is there left in Christianity for you? To you it has neither efficiency nor authority; it has no crowning glory as a revelation of God's infinite love to the race of man.

Unless you find in the Gospel something which makes it worthy of being preached to all men, you have not found in it that which makes it of any worth to you: you have missed its meaning; you do not know its power. The root of unbelief in foreign missions is want of faith in the Gospel.

THE DEPUTATION FROM THE PRUDENTIAL COMMITTEE
TO TURKEY.

ONE of the most judicious of the missionaries of the Board, in writing from a city of Turkey, not his own station, after speaking most hopefully of the condition of the evangelical work in that region, and of the promise for the immediate future, adds: "In the midst of all these signs of good, one of the most discouraging influences comes from the missionary rooms—the cutting down of our estimates for the prosecution of the general work. In all this great field there are only six preachers, and while, in obedience to the Saviour's command, we all ought to be praying that he will send more laborers into the harvest, these missionary brethren are trying to decide which of these faithful men they shall turn out of the work. The Board can give only what it receives. Are the churches at home prepared to assume the great responsibility which is involved in this sweeping retrenchment?"

The "retrenchment" here referred to means that the Otis Legacy, the source from which the missions have received large grants within the past four years, is no longer available to the extent it has been in the past.

In the financial year ending August 31, 1882, the expenditures for the four Turkish Missions amounted to \$245,313.61. The estimates forwarded from these

missions for the present year amount to \$210,493.14, a sum less than that appropriated to them for 1882 by \$34,820.47; but even this reduction did not bring them within the limits which the Prudential Committee deemed itself bound, in common prudence, to regard in making appropriations. For during last year, the Committee were able to draw from the portions of the Otis Legacy, set apart for enlarged evangelistic work and education, the sum of \$162,246.74, while at the beginning of this year there remained available from this source for these purposes but \$33,700.20. Only this latter sum, with the interest upon it, could be added to the current receipts from donations and legacies to meet the appropriations for the year. The Committee judged, in view of the pledges and utterances made at the Annual Meeting at Portland, that at least \$50,000 might be counted upon as "additional to regular contributions," but this increase, added to the whole sum remaining from the Otis Legacy for educational and evangelistic work, is less by \$78,000 than what came from the legacy alone last year. The Committee found, therefore, that unless they were ready to run the risk of a large debt, they must reduce the appropriations below the estimates forwarded from all our mission fields, on an average of about fourteen per cent. On this general scale the appropriations for the four Turkish Missions were less by \$66,562 than the amount received by these missions in 1881-82.

It is plain to see that these diminished appropriations would, at least in some cases, necessitate a radical readjustment of forces on the mission fields. Many of the Turkish missionaries reported that, in the impoverished condition of the people, they deemed it was impossible for them to carry on the work begun, if the sums asked for were not granted. The outlook was to them discouraging, for native helpers must be discharged, and they must shut their eyes to most promising openings for a forward movement.

In April, 1881, the Prudential Committee, foreseeing the approach of the time when the Otis Legacy would be exhausted, and fearing that the extraordinary receipts from that source would not be made good by increased donations from the churches, sought to prepare for the exigency which has now come. A "Memorandum" to the Turkish Missions was prepared, in the hope of developing in greater degree self-support on the part of the native Christian communities, and so reducing the calls upon the treasury of the Board. The Committee had also in contemplation at that time the sending of a deputation to these missions, to examine anew on the ground the plans proposed in the Memorandum, and, if deemed expedient, to further their adoption by the missions. When the reductions became necessary at the beginning of the present year, and the poverty of the people seemed to the missionaries to render impracticable at present the application of the principles of the Memorandum, they pleaded earnestly for the coming of this deputation from the Mission Rooms, to take counsel with them on the spot as to plans for the future of their work.

It was in answer to this call that the deputation from the Prudential Committee has gone to Turkey. The necessity arose not from the condition of the work abroad, save that the missionaries desired to expand the work, while the means could not be granted them to carry it forward even on the scale at which it has been prosecuted within the three previous years. The deputation goes to take

counsel with the missionaries as to the best adjustment of forces made necessary by the fact that they are not to have as much money as last year by \$66,000. We are happy to say, in this connection, that the expenses of this deputation will not be a charge upon the treasury of the Board.

This full statement is made here for two purposes: first, to correct a wrong impression formed in certain quarters, that alleged internal troubles in the churches of the Turkish Missions led the Prudential Committee to send its deputation; and secondly, and chiefly, in the hope that the friends of missions in this land will appreciate the force of the appeal for enlarged contributions to the work of the Board. The former rate of giving will not suffice to meet the calls which are coming from the mission fields we have entered. The harvest is of our own sowing, and it is too great for the reapers. Are we ready to sustain the work now begun, which is expanding every year and is now so full of promise?

SOME FEATURES OF MISSIONARY WORK IN JAPAN.

BY REV. M. L. GORDON, M. D., KIOTO.

THERE is in the minds of many people a vague thought that the missionary's work consists in his landing from his boat on savage islands and repeating the "old, old story" to the half-naked, but kneeling and receptive, savages. But the missionary soon realizes that he can't tell the people of salvation till he knows their language, and that there is connected with his work such an incalculable amount of study, and incidental drudgery, as to leave for that most delightful of all occupations—the oral preaching of Christ's salvation to the ignorant heathen—a much smaller proportion of his time than he had dreamed of. In the first place, he must learn the language, perhaps reduce it to writing, and print it in books with his own hands. The Bible must be translated, hymnbooks, catechisms, tracts, and treatises, prepared and printed; and the people taught to read them. If he would work widely and economically he must also train the converts for work as Bible-women, lay preachers, evangelists, and pastors.

Who can read of the labors of the early missionaries in Africa, the Pacific Islands, and elsewhere, without a thrill of admiration for the wonders which their heroic efforts accomplished! Even cold scientists who have no sympathy with the main objects and efforts of their lives, who look only at the dry shell of scientific or philosophic achievement, have paid glowing tributes to their ability, faithfulness, and success.

Far be it from me to utter a word in disparagement of their remarkable labors. We cannot estimate them too highly; and yet I cannot avoid the feeling that it was Divine wisdom which opened these less civilized countries before the highest forms of non-Christian civilization, as found in China and Japan, were made accessible to Christian missionary effort.

The church needed the experience gained at the Sandwich Islands and Madagascar, it needed its more than a half-century of training in missionary work, before advancing to its greatest and, one might almost say, final conquest. What is the meaning of those forty years of preparatory work in China, with scarcely a

perceptible effect on the imperturbable Chinese? or this quarter of century of waiting around the half-dozen open ports of Japan? *It means time and opportunity for thorough preparation, organization, and consecration for the mightiest struggle, the grandest victory, that the Church has ever known.*

Have we realized this as we ought, and made the thorough preparation God has so graciously given us opportunity for? I fear not. We still hear occasionally, the sentiment that our young men of the highest ability and culture should stay at home rather than bury their talents in labors among the heathen. Even the more enlightened friends of missions fail to grasp, I fear, all the conditions of this most difficult problem which lies before us, and are expecting us to conquer organized and thoroughly equipped heathenism with the same preparation and with the same tactics that overcame the crude heathenism of the Pacific Islands—are expecting us to fight the ironclad Merrimac with wooden vessels. Is this the part of wise men? Ought we not to study carefully the difficulties in our way, and prepare to meet them, cost what it may? As a contribution to this study, I wish to note some of the special features of missionary work in Japan.

1. And I mention first *the Japanese language*. It is not a rude, undeveloped form of speech. Aside from the Chinese element in it, it is a most elaborately developed language. The Japanese have had a syllabary of their own for a thousand years, and have used the Chinese ideographs for five hundred years longer. They have a voluminous literature, some parts of which date back before the time of the English King Alfred.

2. To this we must add *the Chinese language*: a language differing more from the vernacular than German differs from English, whose words are treated by the Japanese language as a foreign element, and yet are incorporated with it to so great an extent that they far outnumber those of native origin. In addition to this, all the classic literature of the Chinese is available to the Japanese scholar; and Japan's own literature and all the official and private business of the empire are expressed by the Chinese ideographs, either alone or in some one of the innumerable degrees of combination with the Japanese syllabary, itself originally derived from these same characters. The Japanese have at least two ways of pronouncing, and three ways (more or less abbreviated) of writing each one of these ideographs, so that to be able to use one thousand of them, one has practically to learn three thousand forms. So great a difficulty is this, that although foreigners have been living in Japan for more than twenty years, there are probably not five persons among them all who can, unaided, carry on a correspondence in Japanese, unless the Japanese correspondent "accommodate" himself to his foreign friend's lack of ability.

I have spoken of the Chinese literature introduced into Japan. It includes works on medicine, and other sciences; works on history, morals, and religion. To illustrate the extent of this literature, I will mention that I once asked a friend, a Buddhist priest, for a list of books wherewith to begin the study of his religion. The list embraced about two hundred volumes. It is true one may study Buddhism from English books; but the Buddhism of Ceylon, Burmah, and China even, is different from that of Japan. One may also avail himself of Dr. Legge's

great labors upon the Confucian writings, but to understand the questions and meet the difficulties of Japanese Confucianists, one must look at that system with Japanese eyes, and speak of it with Japanese words.

Having hinted at the character and extent of the two literatures which we find in Japan, I need only refer to the highly complex civilizations of which they are the exponents. Leaving these with this passing word, I notice —

3. *The remarkable change in the national life* : — the overthrow of the Shogun ; the restoration of the Mikado to power, and the abolition of feudalism ; free intercourse with Western nations, and the introduction of Western ideas on science, government, morals, and religion. The question of a representative form of government is being constantly discussed in more than two hundred newspapers and magazines, and upon thousands of platforms, where, for the first time, the delights of a measure of free-speech are being enjoyed.

Now this state of things entails on the missionary a great increase of labor. For, in the first place, he cannot afford to remain ignorant of this new life that is flowing in upon the nation. Can he make the daily thought of the people feel the full force of the benignant influence of Christianity if he does not know what that daily thought is ? And yet we should hardly be willing to publish to the world how few of us either now are, or at an early date expect to be, able to closely follow the Japanese press in its discussion of these questions. How can we, unless we have much more time for preparation than the missionary is expected to take ? Of equal importance is it that we should know something of the writings of Mill, Spencer, and Buckle, both in their original and translated forms, the latter of which are found even in small interior towns ; for that they are powerfully and rapidly drawing the upper classes towards atheism and materialism we have abundant evidence.

In the second place, this increases almost beyond calculation the difficulty of mastering the language. For these new thoughts, new terms are being invented almost daily. Often there is the attempt to pronounce the English, French, Dutch, German, or Latin term. Often entirely new combinations are made by means of Chinese characters, but these are so often inadequate or misleading, that one comes to expect that before he has comfortably learned the old forms, they will have been replaced by newer ones. Some Americans have felt worried over the change in chemical nomenclature : how would they get along with an entirely new nomenclature every three months ?* All this, taken in connection with the fact that the Japanese language has no relation whatever to the English, except that of utter opposition, will feebly indicate the size of the burden that missionaries in Japan are struggling under. Do you wonder that a thorough scholar in most of the European languages is reported to have said that "the Japanese is the most difficult language in the world" ? Do you wonder that a gentleman, speaking from personal experience, recently said that "a man can learn to understand as much Spanish in six months as he can Japanese in six years" ? Do you wonder at the words of Dr. Verbeck (himself one of the most accomplished scholars in the land) to younger missionaries as to the way to

* Since writing this I have listened to an address in which it was said that people had grown so tired of listening to exhortations to *virtue* that it was proposed to give up the word, and two substitutes were mentioned.

learn Japanese : "Stay twenty years in the country"? Do you wonder that missionaries of fair ability and studious habits, who have been more than ten years in Japan, feel that there is as great need of their studying the language now as there was on the day they landed? And finally, do you wonder that there is reported to be "something in the climate of Japan which peculiarly affects the nervous system"?

In this rapid glance at missionary work in Japan, many things that help to swell the size of the missionary's burden have been passed by, two of which must be at least named : these are (1) "the care of the churches" and (2) the way in which he must stand comparison with the accomplished scholars and preachers already found in the Japanese Church. Enough has perhaps been said, however, to show that : —

1. Missionaries for Japan should be men and women of the best ability, the most thorough culture, the soundest bodies, and the most earnest piety.

2. They should come with the fixed determination to devote *a term of years* wholly to the work of acquiring a knowledge of the language and people.

In connection with the last, I may refer to the recent action of the "Kobé and Osaka Association of Protestant Missionaries," carried by the unanimous vote of all present. It was as follows : "Resolved, that whether we regard the missionary's health, his efficiency as a worker, or his ability to work harmoniously with the Japanese heathen, it is our opinion that his highest and most permanent success demands that for *a period of at least three years* he should not be expected to take any responsible charge, but should give his whole time and strength to the work of securing a knowledge of the language and people."

But it may be said, Is this not a very depressing and discouraging view of the work? Perhaps so, but will not the wise soldier, who estimates at its full value all the strength of the enemy, be much more likely to use effectively the ample resources which the Great Leader places at his command?

ORGANIZING OUR BENEVOLENT WORKERS.

BY REV. JOHN W. BALLANTINE, DORCHESTER, MASS.

We have often been told that if the 387,619 members of Congregational churches in the United States would each contribute one cent a day to the treasury of the American Board, that treasury would be full, and half an Otis Legacy be left over ; but the futility of such computations is apparent from the fact that no one can rationally expect that even one half of these church members could be induced to adopt any such system. If we say they ought to do thus much, we must yet admit that they will not, until they are better educated. We must take into the account the probable action on the part of Christian souls under such influences as in these days can be brought to bear upon them. Now, out of these 387,000 church members reported in the latest Year-Book, it is thought probable that at least one fifth, or twenty per cent., are already contributors to some extent to the treasury of the Board. But in a plan which we have to propose, we seek to avoid the error into which previous calculators have fallen, and be moderate in our estimate of the number of donors and of the amount they will each

give. Let us see what, not one half or one fifth even, but what one tenth of our number can do. We take out of the reckoning 349,019 church members, and speak only of the remnant, a Gideon's army of givers. There are unquestionably a large number of donors not church members, and some large givers to our treasury outside of our denomination. But we make no account of these, and reckon upon only one in ten of those on our roll of church members as entering upon the plan for regular monthly giving for the great work of foreign missions. The following table shows what might easily be done by this one tenth should they adopt a rate of giving which is believed to be entirely practicable and within bounds.

1,000 givers at	10 cts. per month, would furnish in a year,	•	\$1,200
2,000 "	20 "	" " " " "	4,800
2,500 "	25 "	" " " " "	7,500
5,000 "	50 "	" " " " "	30,000
7,500 "	75 "	" " " " "	60,000
6,000 "	\$1.00	" " " " "	72,000
4,000 "	1.50	" " " " "	72,000
3,000 "	2.00	" " " " "	72,000
2,500 "	2.50	" " " " "	75,000
2,000 "	3.00	" " " " "	72,000
1,500 "	4.00	" " " " "	73,000
1,000 "	5.00	" " " " "	60,000
500 "	10.00	" " " " "	60,000
100 "	25.00	" " " " "	30,000
38,600 givers.			Total, \$688,500

In the estimates of the above table, the maximum offering is put at \$25 per month, and that for only one hundred individuals. Now Massachusetts alone has over five hundred churches, and it would seem possible to find in each group of five churches at least one person who could give this amount, especially when we remember that there are many givers who might each take several of these maximum pledges. Such a system as the above could be inaugurated by issuing cards for pledges similar to the method employed in the so-called "Harris Plan" of envelope collections. Each individual might be furnished with three cards on which to make his pledge: one to be forwarded to the treasurer of the Board, the second to be handed to the pastor of the church or its treasurer,—the church thus receiving the credit of the gift,—and the third to be retained by the individual as a reminder of what he has undertaken to do.

Without dwelling upon the blessings which would come to individuals and the churches to which they belong, by the adoption of some such system as this, we especially allude to the greater efficiency of the missionary work which might be secured. The notes of sadness, in the letters of the missionaries given in the *Herald*, because of enforced retrenchment, would cease, and a reliable basis could be had early in the missionary year on which the Prudential Committee could make its appropriations. The amounts received from legacies could then be appropriated for special expenditures at important points. Cannot Massachusetts, with her ninety-one thousand church members, take the lead, and each pastor see that at least one tenth of his church enter upon some system of giving like this?

BARTHOLOMEW ZIEGENBALG.

THE Evangelical Lutheran Missionary Society, of Leipsic, celebrates, on the twenty-fourth of June, the two hundredth birthday of Bartholomew Ziegenbalg—the first Protestant missionary to India. It is proposed to build a memorial church, probably in Madura, and collections for this purpose have already been begun toward the erection of this fitting monument in honor of the first Lutheran missionary.

In 1621, one year after the Pilgrim fathers landed at Plymouth, Denmark obtained possession of the town of Tranquebar, on the Coromandel coast of India, but it was more than eight years after this that a chaplain of the Danish King suggested that a mission ought to be formed for the conversion of the heathen at Tranquebar. The king asked Dr. Francke, of Halle, to select from among his pupils some who by their learning and piety might be qualified for this important missionary task. Dr. Francke named Ziegenbalg, a devoted young man, of eminent ability, who joyfully accepted the proposal. Accompanied by Henry Plutscho, a young man of like mind, he reached Tranquebar on the ninth of July, 1706, and the first Protestant mission in India then began.

At that time there was no common language understood by the missionaries and the people, and Ziegenbalg and Plutscho learned the Tamil by joining the children in their school. They sat down amongst the little boys, repeating the lessons with them, writing them in the sand with their fingers. Their little associates must have been greatly astonished at seeing these grown men by their sides, writing their alphabet, and the foreign settlers who looked on were as much perplexed as were the children at what seemed the strange conduct of these graduates of a German University. By this method of study, and being possessed of remarkable linguistic talents, they were able to acquire Tamil with extraordinary rapidity, so that in the course of a few months they were catechizing native children in the two schools they had themselves established. The Danish authorities and the English residents gave the missionaries no sympathy, yet within a year several persons were baptized, and a church edifice of stone was commenced, which, in 1807, was dedicated in the presence of a large assembly of Christians, Hindus, and Mohammedans. The progress of the mission to the natives was not hindered by the hostility of the authorities, although Ziegenbalg was arrested by the Danish governor and kept in prison for four months. Other missionaries arrived from Europe, and tidings of the work begun had reached England, and had awakened the interest of the Society for the Propagation of the Gospel and the Society for the Promotion of Christian Knowledge. As soon as Ziegenbalg had acquired sufficient knowledge of the language, his thoughts turned to the translation of the Scriptures. Beginning the work in 1708, he completed the New Testament in 1711, though three years elapsed before it was issued from the press at Tranquebar. This was the first version given to the natives in their own tongue, for although the Jesuits had been on the ground for two hundred years, they had never attempted to give the Bible to the people. A French historian well says that

this work of Ziegenbalg, in translating the Scriptures into Tamil, gives him a much better claim than Xavier, or any other man, to the title of "Apostle of India."

Ziegenbalg visited many portions of Southern India, especially Madras and the Tanjore, and once visited Germany and England for the furtherance of the missionary work in which he was engaged. On his return he was employed incessantly in preaching the Gospel and in the translation of the Old Testament. In the year 1714, the number of converts amounted to three hundred, and the indefatigable missionary was found at all times engaged in conversations with the natives on religious themes. His character is well indicated by a remark of an officer of the Rajah of Tanjore, as Ziegenbalg was once seeking to enter his territories. The officer, on demanding tribute money, said to him, "We know you are not one of our priests; you are the *Christian-maker* of Tranquebar." It was an honorable title to have earned in so short a time.

Ziegenbalg's term of service, in years, was brief. He died, February 23, 1719, at the age of thirty-six. His life was marked by ceaseless toil — his death by calmest rest. On the day of his death, when reminded of Paul's desire to depart and be with Christ, he answered, "So do I desire. God grant that, washed from my sins in the blood of Christ and clothed in His righteousness, I may depart from this world to the kingdom of heaven." Then, requesting that one of his favorite hymns might be sung ("Jesus, my Saviour"), he fell asleep.

The record of this life is a rich legacy to the world. Disciples of Christ of every name will be glad to join those connected with the Lutheran Church, who are specially interested in the event, in remembering the two hundredth birthday of the first Protestant missionary to India.

HINDU WOMEN, AND PANDITA RAMABAI.

BY REV. C. W. PARK.

THE position of Hindu women has been fixed for ages, first by law, and secondly by custom. Manu, whose code of laws, now twenty-five centuries old, is still revered though not always obeyed, takes a very ungenerous view of female capabilities. He indeed inculcates the duty of treating the women of one's own family with reverence and kindness, but he has no notion of the respect due to womanhood as such. Woman exists, he says, solely for her husband. She must seek independence in nothing. Apart from her husband she is allowed no religious rite, and "has no concern with the texts of the Veda"; her sole concern is with the affairs of the house. Education would unfit her for the duties of home, and so must not be allowed. This low theory of female life has been stereotyped into the rigid custom of Indian society. The cases have been rare indeed in which Hindu women have dared to depart from it.

In fighting with these evils, Indian philanthropists meet with a great obstacle in the prevalent custom of early marriage. This cuts off the process of education as with the scissors of fate. It is a common thing in India to hear

those who are interested in girls' schools, bewailing the loss of a bright and favorite pupil ; and when you ask with sympathy what caused her death, you are told that the poor child is not dead at all—she had only gone to live with her husband ! This usually happens at the best age for school instruction. Henceforth her mother-in-law is to be her only teacher ; cooking and drudgery the only branches of her education. Sometimes hardship, sometimes positive cruelty, adds bitterness to her lot of ignorance. Her husband may be intelligent, kind-hearted, and progressive ; he may, as the best educated men of India do, bewail the prevalent wrongs of women ; but he will certainly be too timid to stand out against Manu and custom, and give practical effect to his convictions.

Under such circumstances, the appearance, not long since, of the Pandita Ramabai, a highly educated and remarkably gifted young Brahman widow, whose self-appointed task is to plead for a reform among her own people of the hard social customs which bind Indian women down, caused no small stir.

The *Missionary Herald* has lately alluded several times to Ramabai and her work. In the number for April last (page 154) will be found many particulars of her life and labors, as given by herself. Her linguistic attainments and her remarkable familiarity with the Sanskrit classics are such that she commands the respect of learned Hindus, giving her position and influence in Hindu society. She has secured, by general consent, the title of "Pandita," or, learned woman ; while her self-denying efforts to right the universally acknowledged wrongs of her own sex have excited the sympathy of the more progressive classes. Her lectures on female education were begun in 1874, but were interrupted soon by her marriage and the duties of domestic life.

On the death of her husband, she resumed her public career. Last November she addressed several audiences in Bombay. Some of her public performances consisted merely in expositions of difficult passages in *Bhagavad-Gita*—the famous theological poem of Hindustan. These readings were largely attended by learned Hindus. Other addresses were delivered upon her special topic of reform, to audiences composed largely of native ladies. These lectures made a great impression upon the native community. While the effect was partly due to the novelty of seeing a Hindu woman stand up as a lecturer before a large audience, and speak with the modest composure which characterizes the public efforts of Ramabai, it was also owing in large measure to *what* she said. She urged the importance of education to Indian women ; education, she said, had been rapidly advancing during recent years among the male population of India ; and unless the women should also be educated, domestic happiness, dependent as it is on sympathy and unison of feeling between husband and wife, would be out of the question. Her lectures were delivered in the Marathi language, and, in the words of a native newspaper in Bombay, "had something of an electric effect" on the native women who heard them.

At the close of one of them the native ladies present were invited to give their views on the subject which had been presented. Those who know the usual bashfulness of Hindu females need not be told what a difficult task this would be for most of them, but so greatly were they moved by Ramabai's

example, that half a dozen arose, one after another, and with much self-possession expressed their sympathy with what had been said. It was a remarkable sight; the native editor already quoted, in describing it, said that "the most hopeful of women's advocates among us were hardly prepared for this singular but most delightful spectacle."

In religion, Ramabai sympathizes with the theistic movement represented by the Brahmo Somaj of Calcutta, and the Parthana Somaj of Bombay. Yet we do not think that she is a member of either of those bodies. For some reason she has incurred the displeasure and violent dislike of Kessub Chunder Sen. In a recent letter from Dr. Bissell, of Ahmednagar, which was quoted in the February *Herald*, he says that she is standing on the "border-line of Christianity."

A great awakening is pending in Hindustan. Signs of it are seen everywhere. The appearance of Ramabai, the interest she has aroused, the manner in which she has been received by her own people, in spite of the violation of venerated custom involved in all she is and all she is doing, and the influence which she is exerting, are unmistakable in their meaning. Would that the Christian Church could realize the greatness of the opportunity which the present state of India is presenting to it!

Letters from the Missions.

Zulu Mission.

REVIVAL AT UMVOTI.

MR. ROOD sends joyful news of a deep religious work at his station, Umvoti. His letter is brief, owing to his absorption in evangelistic work. He has been greatly assisted by Mr. Russell, a lay evangelist, of Scotland, who has spent some time in Natal, and who has been instrumental in gathering a congregation and forming a flourishing church in Durban. Mr. Rood writes: —

" Mr. Russell has special gifts as an evangelist to awaken people and lead them to Christ, and is greatly respected by all evangelical ministers and Christians. He consented, at our request, to spend his *holiday* in working at our stations. He has labored with us at Umvoti for some days and his labors have proved a great blessing to our people. The way for his coming had in a measure been prepared by the meetings which we held during the week of prayer, in January, and which were well attended, and in which there was shown some special interest.

" Two weeks after this we had a visit

of two days from Dr. Somerville, the great Scotch evangelist. He was accompanied by Mr. Russell, and then formed an acquaintance with our people and they with him. So their hearts were open to receive him. He preached morning and evening to large congregations, and on several days held an intermediate service, and conversed with many who came to him at his room. Inquiry-meetings were also held.

" We do not wish to-day to attempt to estimate the fruits which will come from these special services. More than twenty persons profess to have found Christ, and at least fifty have declared that they are seeking him. The whole station has been greatly moved. I have now taken him in my wagonette, and we shall make a short visit to this station, which we reached last night, and also Noodsberg and Mapumulo.

" We know this will give you great joy, and, we trust, will stir up Christians in America to pray more earnestly and hopefully for their missionaries and native workers and churches, and for the whole Zulu people."

REVIVAL AT MAPUMULO.

Mr. Wilcox, of Mapumulo, under date of April 10, reports a great increase of religious interest:—

"We have now in all thirty-four inquirers, a few of whom I really believe have found the 'precious pearl of great price.' One of them, a young man, astonished me this afternoon, in a kraal-meeting, by taking up the prayer after the man whom I had called on to lead had ceased. This is something unusual for these natives; they always wait to be asked to pray. But this man made a good prayer, and afterwards testified that he knew he had found the Saviour.

"The first word that I spoke to this man on the subject was when returning from a heathen dance. I had set out with one of the men of the church to hold a meeting in another place, but hearing a great noise in a kraal, I stepped in to see what it was about. Finding that they were celebrating the sale of a girl for a wife, I was about to go out when I saw one of our church members there. This certainly should not be, I said. But, when he showed me the Bible under his arm and the hymnbook in his pocket, and said he thought he 'would come over and tell these people to turn from these vanities and serve the Living God,' I thought the idea was not bad, and I would stay and help him. Going home from this meeting I fell in with the man first referred to, and had a few words on the great subject. The next week when we had a few extra meetings, he was one of the first to offer himself as a subject of prayer. Now he has given up tobacco, beer, and hemp,—three curses which enslave most of the people here.

"We have now, within from two to four miles of the station, ten preaching-places, which are supplied by seven men and six women. We have a workers' meeting, where they give in their reports of the numbers present, the inquirers or sick, if any, and then some instruction is given as to preaching, and winning souls. At these places we began with an average attendance of fifteen or twenty, but we have now reached about

forty, and we think we shall easily bring the number up to fifty.

"Besides this the church has just voted to support a young man to give his whole time to study and preaching at kraals which are too far away to be reached easily by men who have other work. He will study with me in the morning and go out in the afternoon. So then we anticipate bringing the Gospel to eight hundred or a thousand different people every week, instead of one hundred or one hundred and fifty as when we first began the work here."

THE INTEREST EXTENDING.

Since the foregoing letters were received, the following account has come to hand of special meetings at Adams (Amanzimtote), conducted by Mr. Russell. Mr. Ireland writes, April 20:—

"This week Mr. Russell, accompanied by Mr. Rood, has been here holding a three-days' meeting. The congregations twice each day varied from three hundred to five hundred. This morning our Mission Chapel was packed as full as it would hold. Many old church members have been revived, and many profess to be seeking the way of salvation from among those who have hitherto been wild and careless, and it is to be hoped that some backsliders have been reclaimed, as the result of these meetings. May God give us all grace to make the most of the opportunity by following up the deep religious impressions now made, by personal effort with each one who has thus committed himself or herself to the Lord's side. What added to the interest of the meetings here was the presence of all our missionaries, together with seven of the ladies, who had assembled to consider what more was possible to be done to ensure the going forward of the Umzila Mission the present year."

Mr. Ireland also gives a pleasant report of the success that had attended the effort to raise £500 towards the erection of buildings for the Amanzimtote Seminary. The Governor of Natal, Sir H. E. Bulwer, on behalf of the government, furnished one half the amount (£250), and the colonists ir

Durban have responded generously, the mayor of the city rendering personal aid in receiving subscriptions. The whole sum needed has been raised, and the missionaries are greatly cheered by the cordiality manifested by the foreign residents in Natal. The present outlook for the Zulu Mission is very bright.

Western Turkey Mission.

SIVAS.—MOVEMENT IN THE OLD CHURCH.

DR. BARNUM, of Harpoot, in passing through Sivas on his way to Constantinople to attend the annual meeting of the Western Turkey Mission, wrote that he saw more signs of encouragement in Sivas than ever before. Some hindrances had been removed, and better material was found in the Protestant community. He speaks particularly of a hopeful work in progress among the adherents of the old Armenian Church:—

"I have often heard of this movement, but my conviction of its importance has been greatly strengthened by a long conversation which I have had with one of its principal leaders. The leaders of the 'reform' movements whom I have hitherto met, have relied upon education, upon the introduction of French literature, and the securing of certain political privileges for the Armenians. But I find this man to be apparently an earnest Christian and, so far as appears, thoroughly evangelical. The missionaries here have much confidence in him. He was formerly a prominent teacher, but he has now given up teaching and devotes himself to preaching and to labor for individuals. He holds regular preaching services, with *extempore* prayer, in the modern Armenian, precisely like our own services. He is doing, practically, the work of a Protestant pastor or preacher, and I have seen few preachers who have impressed me as being more in earnest. Yet he does not separate from the old church. He believes that those who accept the truth ought to stay in the church and labor for its complete evangelization. He will probably not attain perfect success, but he certainly is doing much

good. His preaching-place will accommodate only about a hundred persons, but it is crowded to overflowing, and his congregation are arranging for more commodious quarters. He is said to preach with much unction. Those who do not relish this movement, do not dare to oppose it for fear of driving its adherents to the Protestants. May I not ask that this man and his congregation be remembered in prayer?

"Another feature of the work here which strikes me as very hopeful, and which does not exist anywhere else, so far as I know, is the large proportion of Armenian pupils in the Protestant schools. Including the high schools and the common schools, there are about one hundred and eighty boys and the same number of girls in the different schools. Of these, only about one sixth are from Protestant families; the rest are from Armenian families. And they have been sent to these schools *with the express purpose of having them under evangelical training*. The Armenians are making great efforts to have good schools, and so far as I can learn, they are succeeding well, at least in the matter of mental training, but the impression prevails that they are poisoned with infidelity; therefore, a large number of parents patronize our schools, although they encounter much obloquy in consequence of it, and although they are taxed for the support of the Armenian schools.

"It is a rare opportunity for sowing seed, and our friends are improving it faithfully. Many Bibles are finding their way into Armenian families through these pupils, and the pupils themselves are receiving a Christian education. The Armenian preacher whom I have named has been one of the chief instruments for turning the tide in this direction."

Eastern Turkey Mission.

TREBIZOND.—PROGRESS AMID PERSECUTION.

TREBIZOND was reoccupied as a station of the Board, on the return of Dr. and Mrs. Parmelee to Turkey, last December.

The audiences at first numbering about twenty-five, gradually increased to fifty. The people engaged a young man from Harpoot as teacher, and subsequently they built a tower to receive a bell presented to them by the young ladies of Wheaton Seminary, Norton, Massachusetts. On the first Sabbath of April, this bell called large audiences to the church, chiefly of Greeks. One of these Greeks was so persecuted by others of the same race, that he was obliged to shut up his shop and run away. The Greek Bishop, when appealed to, denounced the persecutors, and the government lodged three of the leaders in prison. Dr. Parmelee says of Sunday, April 8:—

"The stir was greater than ever. Three hours before the time for service a throng was gathered before our chapel door. At the appointed hour every seat was occupied, and an uncounted throng packed the aisles. With the aid of the police good order was preserved, and the exercises in Armenian, Greek, and Turkish passed off successfully. Many Greeks were surprised to find that we talked like Christians, having supposed that 'Farmasons,' the name by which we are known among the more ignorant, must be hideous monsters. The persecuted brother was present, but required a guard on returning to his house.

"Since Sunday, two other Greeks have been subjected to different forms of persecution and the end is not yet."

Writing on April 26, Dr. Parmelee gives an interesting account of further developments:—

"The past two weeks have been filled with many exciting incidents. Large audiences attended our services Sunday, the 15th inst. Large numbers gathered outside the chapel at the afternoon service. The persecuted brother, Panayotti, was escorted home by Zabtiehs. But regardless of the police, the rabble followed at a distance, hooting and throwing stones. That night some rude fellows entered Panayotti's house and maltreated him, one of them striking his wife. The perpetrator of this outrage is now in prison and will probably be duly punished.

"Another Greek brother, Gregorios, was the same evening followed from the chapel by a hooting rabble, which insulted him in many ways. Last week the government called on the Bishops of the different Christian communities to restrain their people from excesses. In response to this request, I learn that the Armenian and Greek Bishops addressed their congregations very appropriately, admitting freedom of conscience in religious matters, and warning violators of the peace that they must be punished according to law. They also commanded their people not to assemble in the streets near the Protestant chapel at time of service. As a result the streets were nearly vacated last Sunday morning, and we hoped the excesses had ended. But at the afternoon service a crowd greater than ever gathered, so that the chief of police felt called on to ask for a squad of soldiers to assist in keeping order. When I left the chapel the sea of heads extended for a block in one direction, and soldiers with bayonets were picketed up and down the streets.

"The report reached the *Mutuserif* that five thousand people were in the streets. He telegraphed this news to the *Vali*, then in Samsoon, who immediately dropped all business there and came on by the first steamer, arriving Tuesday. Last Sunday night Panayotti went to a neighbor's for medicines for a sick child. On his return he was waylaid, knocked down, and beaten and kicked so unmercifully that he is still in bed from his injuries. It is well known who perpetrated this outrage, but as he is a Greek who enjoys Russian protection, it is difficult to bring him to justice. It remains to be seen whether the Turkish authorities will be unable to defend their own peaceful citizens against the assaults of foreigners.

"Last autumn a young Greek, Triandiphillides by name, came here from Constantinople to act as clerk to the Greek consulate. He had become interested in the truth in connection with the work of Mr. Brooks, and had avowed himself a Protestant. During the winter he came regularly to our services and when the influx of

Greeks into our chapel began, I invited Triandiphillides to address them in their own tongue, which he has done repeatedly and very acceptably. The Greek Consul was greatly annoyed at the prominence which this gave his clerk in connection with the new movement, and asked him to desist from speaking, urging the impropriety of his doing so, as he was not a priest. But he replied that all the Protestant brothers spoke in meeting and he could not forego this privilege.

"The result was that the consul discharged him from service, refusing all recommendation. His first thought was to send him, willing or unwilling, to Constantinople, but this project he afterwards abandoned. Young Triandiphillides is now making himself useful in comforting the persecuted families, and preaching the truth both in public and in private. The Lord seems thus to be providing laborers as well as a harvest in this Greek work. Pray for us."

ERZROOM.—SELF-HELP.

Mr. Robert Chambers wrote from Erzroom, February 18:—

"We are greatly encouraged by the work throughout our field this winter. From Kanoos we hear of persecution in the village of Bournaz, but our schools in that plain are well attended and both workers and people are rejoicing together. Miss Powers, Mrs. Chambers, and I spent a week or so on the Passen plain lately. The work there seems to have taken a new start. It never, so far as I know, has been so encouraging as at the present moment. I expect to have more to say about it after a while. Miss Powers, as you know, has charge of the Girl's School, the Primary School, and the Woman's Work, in this city. We sometimes fear that she is working beyond her strength, but the genuine spirituality, sustained interest, and gratifying progress of the work in her hands give us unfeigned pleasure.

"In the Erzroom congregation, interest has considerably deepened. The subscription list for 1883 shows an advance of

\$66 on the amount paid so far by the people toward the pastor's salary. In addition to this advance the people are raising \$44 a year to liquidate a debt of \$440, incurred in the erection of the manse which was completed last summer. They had expected help from friends in England, but only a little came, and they are paying this debt themselves. A deputation from the congregation called upon us last evening and, after thanking the Board and its missionaries for past and present favors, announced the desire of the people to assume hereafter \$198 of their pastor's salary instead of \$132 as heretofore. This, I am convinced, is an offering of genuine love. This people are doing nobly."

Maratha Mission.

SEED GROWING IN SECRET.

A MOST interesting letter has been received from Rev. Edward S. Hume, of Bombay, giving an account of a Christian community discovered by him at the town of Lalitpur, a place of about ten thousand inhabitants, in the southern part of the Northwestern Provinces, about two hundred and fifty miles west of Allahabad. It seems that at Khirya, a village near Lalitpur, there was a family, four members of which had lived a good deal in Bombay, and that three of the brothers were members of our mission church in that city. For five years past they have told Mr. Hume that a large number of their friends and neighbors, some of them in villages even forty miles away, were Christians, and had asked for a preacher or teacher. These brothers had often urged Mr. Hume to visit their home, and though it was a great distance from his field of labor he determined to accept their invitation. There were no missionaries in that whole region, save two of the Swedish Society, who had not been connected at all with this movement. From Lalitpur Mr. Hume wrote, March 22:—

"In coming here from Bombay I have traveled about seven hundred miles. Of this, I came five hundred and fifty miles by rail, seventy-five by mail *tanga*, and the last

seventy miles by common cart drawn by bullocks, at the rate of two miles an hour. As it is already very hot in the middle of the day, we travel at night, and rest during the hottest part of the day.

"At Sagar I met one of the Swedish missionaries and brought him with me. On reaching Khirya we conversed with each individual of the Christian company separately, and were greatly gratified at their apparent sincerity and earnestness. Last evening we had a delightful service, and one long to be remembered, at the close of which I had the pleasure of baptizing seventeen persons, eleven of whom were adults. The eldest of these was a fine looking man about fifty years of age. He is the father of the young men whom we had known in Bombay. This old man and his wife were the most satisfactory of all who were baptized. They claim to have been Christians for twelve or fifteen years. They had all the appearance of mature Christians. This was true, although in a less degree, of all the candidates, who have been under Christian influence, and have lived as Christians, for years. You will also be interested to know that these people own fields and are well off. They need nothing from us, and are able to support a preacher among themselves. There are a number more who are asking for baptism, but as they are living in other and, in some cases, distant villages they were not able to be present yesterday. We are expecting some here to-day, and those who do not come now will have to wait until some one can come up again from Sagar. These people are thoroughly earnest in this matter, as will be seen from the fact that one or two of those expected here to-day, are from a village forty miles away. If they come they must have walked the whole forty miles since yesterday morning.

"The interesting fact in connection with this whole work is that no one can say, 'This is the result of what I have done.' It is plainly not the work of man. Such cases as this show us some of the ways in which God may speedily and mightily carry out his plans for India, when the right

time comes. This work has been going on here unknown to any one in all this region. Perhaps there may be many places where the seed is secretly growing. It must, however, become known some time, and when that time does come, there will be great rejoicing."

CHARACTER OF THESE CHRISTIANS.

"Since writing the above, I have learned that these people gave up their old heathen custom of burning the dead some eight years ago. Since then they have been known and regarded as Christians. It is quite a remarkable fact that in all these eight years, but one, I think, of this community has been removed by death.

"One of those baptized yesterday is a high-caste widow. Her husband died six years ago. I don't know all the circumstances connected with her first hearing the truth, but about that time she came to live with the Christians because she did not believe in idolatry, and because she was convinced that Christianity is true. She has fine fields, and owns a good deal of property, so that she had no worldly motive in joining the Christians. Her examination was very satisfactory, and she is evidently the most intelligent of all the candidates whom we have seen.

"Most of these people were formerly not ordinary Hindus, but followers of one Nanak, who lived some five or six hundred years ago in Sindh. In the book which he wrote he praises Krishna, and Ram, and various other persons and Hindu deities, but represents himself as the true mediator between God and men. In one passage he speaks of Christ and says that He was born of a virgin. He adds that on the night in which Christ was born there fell a shower of roses from heaven. The Shiks generally are followers of this Nanak, one of whom, Dhulep Singh, is a well-known character. One of the Christians in Khirya has given me his old sacred book. It is in the Panjabi language and has the appearance of having been well read.

"I already find my heart greatly drawn out toward this people and this new work.

It would be a pleasure to settle in Lalitpur and develop what has been so wonderfully begun. This region is, however, too far from Bombay for us to undertake it, so you will, I am sure, approve of what has been done in passing it over to the Swedish Mission."

FRUIT IN A MOUNTAIN VILLAGE.

ANOTHER instance of the springing up of the seed in unlooked for places is mentioned by Mr. Bruce, of Satara, who says, in his Annual Report:—

"During the last rainy season it accidentally came to our knowledge that, at a mountain village thirty miles from Satara, there were several men who were a good deal interested in Christianity. I improved the first opportunity to send a man there, that I might learn the exact state of the case. The principal man among them, a Brahman of high standing, was some years ago employed as a government school-teacher within a few miles of Indapur. He there became acquainted with Rev. Narayan Sheshadri, and meeting him occasionally they discussed religious subjects. He afterwards left the service of the government and found employment in this small mountain village. He continued his investigations and became fully convinced of the truth of the Gospel. His convictions were freely made known to others, and with him several persons began to read Christian books and papers.

"We first learned of the increasing interest through one of the friends of this man, who is a teacher in a village twenty miles from there, and who is himself exerting an influence in favor of Christianity. Early in October our Kirttan band started to go to that mountain village, but they were unable to reach it. In December, I myself went there with the Kirttan band and stayed three or four days. We met with a very pleasant reception and had several large and attentive audiences. Our friend urged that we should place a Christian teacher there permanently, 'for,' said he, 'there is now a readiness to listen which there never was before, and which, if unimproved, there never will be again.'

"We found several persons who were thoroughly convinced of the truth of the Gospel, and two persons declared their purpose to be baptized as soon as certain obstacles could be removed. We were very sorry that they were not ready just then to profess their faith in Christ openly before the world. We have reason to fear delays of this kind, but whatever the result may be in this case the incident is encouraging to all sowers of the seed, for we know not *where*, in the Providence of God, the seed may germinate and bring forth its fruit."

PREACHING WITH THE AID OF A SCIOP-TICON.

Mr. Gates, of Sholapur, reports that he has preached more or less in about seventy villages during the last cold season; sometimes spending a week at the larger towns and visiting places where there were signs of special interest. Similar testimony to that given below as to the value of the sciopticon, when preaching among the villages, comes from Mr. Bruce and other missionaries in India. Mr. Gates writing, March 29, from Mahableshwar, of his extended tour, says:—

"Being alone I could not preach to the women, especially of the higher castes, except as they came to the sciopticon exhibitions. These exhibitions drew out all classes, and were given in many places which I visited. During the touring season in this part of India, the weather is such that exhibitions can be given in the open air in any place where the people can assemble. The whole apparatus, as I have it arranged, can be put up ready for use in an open plain in fifteen minutes. The audiences where I have been the past season have varied from one hundred (in one very small town) to fifteen hundred. It has given me opportunities to speak to educated natives and to those in high positions under the government, whom I could have reached in no other way, and generally there has been no objection to plain and pointed preaching. Beginning soon after dark, I have generally continued for an hour and a half or two hours, the

audience always increasing till the close. The influence of these exhibitions has not been limited to the persons present. One day I was hailed by a party of men on the road who asked me if I was the man who had been preaching in a certain place. 'Yes.' 'Well, *sahib*, we have one question to ask: How is it that there is salvation in your religion and not in ours?' In other places the cultivators made remarks to our native agents like this: 'There is probably truth in your religion, and our Brahman teachers have not allowed us to hear about it before.'

"Opposition to the preaching has sometimes been shown by the Brahmans, and two or three unsuccessful attempts have been made to break up the exhibitions. Once my screen was thrown down, and after putting it up again two false alarms were given, at which the people rose and fled pell-mell, but only to come back again very soon. A more carefully planned disturbance was begun one evening by a Brahman and a number of his associates. After trying several times to 'get the floor,' he gave orders in a loud tone to all his friends that when I showed pictures *without preaching*, I might go on; but when I began to speak of the Bible they must make a noise and interrupt me. He attempted for a time to follow out this plan. I was a little puzzled to know how to proceed, but did not feel inclined to yield. I slipped in a picture of the whale. Instead of telling about Jonah, I spoke of a good many other things of interest in connection with the animal, and followed with a picture of the cobra. The audience had become quiet, but the picture, as usual, riveted their attention still more closely. After speaking of the deaths in India from the bite of this and other snakes (about eighteen thousand yearly), and giving other facts about the snake, I suddenly changed the subject, and said: 'As the poison of the cobra is in the body, so is the poison of sin in the soul. The poison is very little in quantity, but works rapidly and surely; so with a little sin. No remedy has been found for the cobra's bite. One and only one has been

found effectual for sin.' No opposition was shown to this preaching. I followed with Scripture pictures and more preaching, and there was no further disturbance."

Madura Mission.

BATTALAGUNDU.—A SACRIFICE TO KALI.

MR. J. S. CHANDLER reports progress at his station, Battalagundu:—

"At our communion season, in February, eight persons were admitted to the church on confession of their faith: two girls, four boys, one backslider (a preacher), and one teacher from heathenism. We have our difficulties as usual, but our joys too, and my helpers are working more and more faithfully every year. Night-schools have prospered more than usual. Our boarding-school for boys has been flooded, eighty-five boys having been admitted in January. But my funds can not stand such a strain, and hereafter the standard will be raised and the lowest class abolished.

"The priest of the Roman Catholics has been showing his enmity by tearing up books lent to some school children by my teacher. My Sunday-school in the own is thriving, and I have a large class of Hindus and Mussulmans every Sunday morning that I am here. The Christians are working more for their own people than ever before.

"The reductions come hard in many ways. The funds for village repairs were so small last year that the necessary work could not be done well, and now some roofs are tumbling in, within a year, and to do the work this year we have eleven per cent. less than last year.

"Last night I went to see and encourage my catechists on their itineracy at a place eleven miles from here, although I had to drive fourteen miles to get there. In the middle of the village is a shrine devoted to one manifestation of the cruel goddess Kali, and once in four or five years the villagers bring sacred buffalo bulls to be offered as a sacrifice. About dusk I walked into the midst of the crowd surging and shouting around the little shrine and

was asked to go near and see the slaughter. After they had with bamboo rods beaten the crowd back to make a place for me, I went forward and saw in a large pit the warm, headless bodies of twenty-five buffaloes, with the heads lying there too, while a small beast was brought forward and beheaded, and added to the pile. After more than thirty had been slain, the pit (the bodies filled it) was covered over with earth, and the reeking mass left there in the midst of a thickly settled community, to produce a stench that no Christian would be willing to endure. And yet a Brahman was at the head of it, and for the sake of the income it brought him, when the first animal was slain put a drop of the warm blood on his forehead to show how sacred it was! I mentioned this fact to my intelligent Brahman *Munshi* and he declared it to be abhorrent to the feelings of the better Brahmans..

"In one place three helpers went to preach to some Brahmans when they called for a discussion and put a Brahman teacher forward as their champion. He said, 'I have nothing to say against Christianity: it is a pure and lofty religion, whereas ours is on the lowest level.'"

PERIAKULAM.—THE CHOLERA.

Mr. Noyes, of Periakulam, writes of the ravages of the cholera, during the past year, at and near his station:—

"In this town of Periakulam alone, containing a population of fourteen thousand, there were eight hundred deaths within three months. In Kambam and some other towns and villages the mortality has been quite as large. Our Christian people have suffered less than the heathen, yet they did not entirely escape. Thirty-seven members of the Kambam congregation, and twelve members of that church, were victims to this fearful disease. In our congregations, as a whole, the losses by death were three times as many as in ordinary years. About one thirty-sixth of the whole membership have died.

"But notwithstanding our hindrances, the work has gone steadily on. We have, in the beginning of 1883, thirty-eight

Christian congregations instead of the thirty-seven at the beginning of 1882. The membership of these congregations shows a net gain of one hundred and twenty-two, making the present number two thousand six hundred and fifty-six. Thirty-three persons have been added to our churches on profession of faith, and twenty-four in other ways, which would have made an increase of fifty-seven but for the heavy losses by death, which bring the net gain down to four only. Twenty-seven day-schools have been in operation (seven of the teachers being females), most of them being more satisfactory than ever before. The whole salary of two native pastors and nine sixteenths of the salary of another have been paid by the people, besides an equal amount for other objects in the line of self-support. Five itineracies for preaching to the heathen have been conducted, and the Gospel has been proclaimed in two hundred and seventy towns and villages, to nearly thirty thousand hearers."

MADURA STATION.

Mr. Rendall, writes from Madura City, March 28:—

"In visiting the villages of the station during the past two and one half months, I have seen much to interest me. In February, I dedicated a new church at Vellian-gundum and the services were kept up by the natives until near midnight. Many heard the Word gladly. At our communion seasons, very few have joined thus far, as they have been gathering in a very heavy rice crop, and the people have been in the fields incessantly. The work is now over and the catechists will find it easier to reach the people. The hope for the future church in our district is in the young. We cannot expect great progress in adults who do not know how to read, and with all their struggles barely subsist. We look with hope to the young now in our schools. In some of the villages the schools were never in a more hopeful state than at the present time.

"Four lads have asked to unite with the church this year, the children of heathen and Roman Catholic parents who

have studied in our schools. Quite a number of heathen lads, connected with the schools, now worship regularly at our Sabbath services. This is a token for good, and there is reason to thank God and take courage. I have heretofore written you about the Sunday-school for Hindu lads conducted in the central part of the city of Madura, at which from seventy to ninety Hindu boys attend. There are over twenty lads in my daughter's class and it seems plain that the Lord has directed us in this matter. At the Sunday-school connected with the West Church, Madura, about forty Hindu lads attend. The Sunday-school has thus been enlarged during the past year and is beginning to have an influence on the Hindu youths, as well as upon Christians."

—
North China Mission.

MISUNDERSTOOD.

REV. H. P. PERKINS, who joined the mission last autumn, at Tientsin, wrote from that city, March 26:—

"It looks very much as though we must blow our trumpets here for a long time before the walls of the city tumble down. For twenty years and more, missionaries have been here, yet to-day the deepest ignorance as to our purposes prevails among the masses, and the crudest theories are current. I have a good example of this in my teacher.

"When being engaged as my teacher, it was suggested to him that he should come to the chapel once in a while. In considerable excitement he turned and whispered to Mr. Stanley's teacher, his question being, as we afterwards found, whether or not those stories were true which were told about us, i. e. that we gave to the audience a soporific drink, and used for making medicine the eyes of all the human bodies that we could get hold of by fair or foul means. He assures me that at first he really feared to come into my house lest some atrocity should be attempted. As he is six feet two or three, one would think him unnecessarily timid. All this from not a coolie, but a

Chinese scholar, with a good mind, and who hopes to pass the examination and become an official.

"He has been a school-teacher, yet he gravely informs me that the Yellow River and the Milky Way, which they call the River of Heaven, are *joined*. He wonders why, if the earth is round, the things on the other side do not fall off, and asks if the heaven is round also. He has an idea that negroes all live inside a mountain, etc. Though he laughs at worshiping mud-idols, he allows that he fears the Great Dragon, who lives now in the earth and now in the sky, and who makes the rain and thunder and lightning. He is very doubtful about any future life, and naturally thinks life hardly worth living.

"There is certainly a call for preachers of the Gospel in a land where the better classes are represented by such a man as this. I am glad that I am here, and here I hope to be for years to come."

INQUIRIES — TOURING.

Mr. Roberts wrote from Kalgan, February 15:—

"Soon after the Week of Prayer, I went to Yücho, going out of the direct course several times, in order to reach certain individuals who were supposed to be interested in the Gospel. I was unexpectedly successful in finding four new inquirers, who, in addition to the number of inquirers known of before, make a total number of eleven persons of each of whom we have more or less hope that they are receiving the Word with faith. One of them, who lives at Ta-Pai-Tsui, will soon, I trust, be received to church membership. He gave us a practical exhibition of his zeal and love for us, by running through a river where the water was knee-deep and full of blocks of ice, to help us cross the stream safely, and accompanying us a long distance on the road to show us the way, where the road divides. In his village, as well as in two others that I visited, no missionary had ever been seen before. In each place I received a most cordial welcome, and spent the entire day in teaching them.

"On this tour, I had the assistance of our faithful old helper Chao, and of my cook, a fervent Christian, who has had good teaching from his childhood, and who, we hope, may be chosen of God to preach the Gospel after he shall have received the necessary training. We visited all the Christians in the Yücho region, exhorting them, and preaching the Word everywhere. I reached home on February 5, after an absence of twenty days.

"The Kalgan station has done not a little touring of late. Mr. Sprague is now touring in the vicinity of Yücho, where three previous tours have been made since the middle of October: one by him, one by Mr. F. M. Chapin, and one by myself. Besides these tours to the south, I have reached Yung-ning on the east, and Mr. Chapin has reached Kui-Hua-Cheng on the west. Thus in these four months we have preached the Gospel, in greater or less degree, through a region of ten day's journey in length from west to east, and of three day's journey in breadth from north to south; in other words, through almost the entire extent of the Kalgan field; besides repeatedly visiting the Christians in the vicinity of Yücho."

Mr. Pierson writes briefly of the work at Pao-ting-fu:—

"Our new year is opening with some evidences of progress. Our boy's school is growing daily and now numbers thirteen or fourteen. We hope much from it in winning neighbors. Already one lad has gone from it to Tung-chou school and by and by more will follow. The girl's school also gives promise. It is doing good directly to the girls and indirectly to the families they represent. An unusually large station-class has come in upon us. Among them are two men who have been scourged by Satan for their lack of faith. One was excommunicated from the church two and a half years ago for indifference. The other having 'given his name,' years ago, as a seeker for the truth, turned away to idolatry. Two long sought boys have come with the class and gone into the boy's school for the time."

Japan Mission.

A JAPANESE ACCOUNT OF A CONVERT.

We greatly regret that several letters from Japan, which were to have appeared in this place, have been lost in transmission. We are able to give the following account, presented in a Japanese newspaper, of the conversion of a person concerning whom the missionaries had previously written. The article in the native paper was accompanied with an illustration of a man bearing a heavy cross, while his garments are covered with small crosses. Mrs. J. T. Gulick, of Kobe, gives the following as the substance of the article:—

"Every person has a right to believe what he chooses, but one may be too thoroughly given up to his religion. In this city, in — Street, No. — (the street and number are given), lives a man by the name of Araki. His business is that of furnishing costumes to theatre actors. This business being a profitable one, he has furnished employment to many workmen, and has gained for himself the means for a luxurious living. Until twenty-four or twenty-five years of age he was quite profligate; but at that time he began to reflect upon his sinfulness, and repenting asked favor of heaven. Casting aside all worldly lust he took to serving idols, trying various sects one after another. Finding nothing satisfactory he concluded that all religions were vain, and that for his part, he would have nothing to do with any of them.

"At this juncture a friend who had become a Christian came to see him, and taught him the foreign religion, telling him that the 'Jesus way' was the only true way, and urging him to yield himself to it for a while and see. At first he refused, saying that he had tried all the religions of Japan, and he had found them all of no use, and now why should he believe a foreign religion? His friend was disappointed, but persevered and finally persuaded him to go to the foreigner's church. He went rather against his own will, but was struck with the good reasoning of the foreign preacher. After that he went of his own

accord to hear the preaching. Gradually learning the deeper meanings of the new religion, he began to believe that there was a God in heaven, and began to think that to go to the Christian's heaven at death would be better than the dangerous sailing to Amida's heaven on a lotus flower. So he became a strong believer and received baptism of the foreigner. Having plenty of money, he bought all the Christian books he could lay hands on, and unceasingly, day by day, he says 'Amen! amen!' And so his deeds have changed from bad to good.

"As soon as he began to believe, he closed his shop every Sunday, gave his employees rest on that day, transacted no business with customers, had his cooking done on Saturday so that no extra fires need be made on Sunday, and became in all respects quite like a crazy man. There was no one to reprove him for these things, so his faith continued until it reached the extent of leading him to sell all his costumes and other valuables, and all the things in his house that he did not need. For these he received the sum of 30,000 *yen*, which he put out at interest so that now the monthly profit of his money is 300 *yen*. Living on this interest he intends to do nothing now for six months but read Christian books and teach the Christian religion.

"He now sends his daughter to the foreigner's school, where the expense is 50 *sen* a day. He has also furnished his house in foreign style, having tables, chairs, mirrors, and pictures, and every day after one room is put in order, he, making his heart in unison with the heart of Christ, sits in that room saying, 'Amen! amen!' This man having become a very remarkable being, his fame has spread abroad, so we thought it worth while to publish the story."

THE NATIVE MISSIONARY SOCIETY—
BAPTISMS AT KIOTO.

Mr. Learned writes from Kioto, April 28:—

"This week the Japanese Missionary Society has met here. The meeting was not so large or so long as some previous

ones, but a very pleasant spirit prevailed. Decentralization is popular at present in missionary work among these churches, and very little work is done by the central society. At present it employs two men. The most of the work has been done by groups of neighboring churches during the last year or two, and a farther step was taken in that direction this year by allowing each church to work independently. While each church has so much opportunity for missionary work within its own vicinity, it is not likely that much money will be raised for the central society.

"Two of our young men were baptized this week. During the mission year now closing, twenty-eight from the training-school have been baptized, the largest number in any one year yet.

"Yesterday there was a public preaching service at the theatre where Mr. Cook spoke a year ago. There was a full house, and the audience gave excellent attention. Mr. Davis and Dr. Gordon were the foreign speakers. I had an opportunity to see some of the fruits of the work of Dr. Gordon, Mr. Davis, and others, in Tamba, when eight young men from that province called on me this morning; all believers, I trust. They had come to attend the preaching service."

THE GENERAL CONFERENCE—REVIVAL
AT TOKIO.

The letters received from Japan as yet make but brief reference to the General Conference at Osaka, the reports of the sessions not having been published when the mail left. Of the Conference, and of other meetings of much interest, Dr. Davis writes from Kioto, May 3:—

"The General Conference in Osaka, from April 16 to 21 inclusive, was a great success; over one hundred missionaries, including ladies, were present. A grand spirit of harmony and union prevailed, and some very valuable papers were presented. The united sessions with the native workers were a success, and the whole impression of this meeting of over one hundred missionaries, representing a dozen

different societies, sitting together for a week's discussion of the best way to secure the great object at which all are aiming, was, I think, invaluable upon our native workers.

" Following this came our native Home Missionary Society's annual meeting here in Kioto, last week. A very good degree of harmony prevailed in these meetings also, and it added some zest to the meeting when during one of the sessions a Corean gentleman, who was seeking for me, came in and sat awhile in the meeting, and it was announced to the brethren that this man wanted to get missionaries to go Corea. This man would prefer to have American missionaries come there, and he made me promise that I would send on his request to America.

" The Romanists have been at work in Corea many years, and this gentleman gave a graphic description of the persecution of the Catholic converts eighteen years ago, when about four thousand were put to death for their faith. He is anxious that Protestants should come. I encouraged him to bring over a class of promising young men and put them in our school here to be trained and go back as *seed* in that empire, or to help the first workers who should come from America.

" The same day I also received a letter from Rev. Mr. Kosaki, pastor of our church in Tokio, which filled us with gladness. Here are a few extracts from it:—

" 'Thank God! He is doing a mighty work among us. The day of pentecost is

now being realized here. Many churches about Tokio are just now undergoing the baptism of the Holy Spirit. Our church and the Methodist church are especially blessed. We are holding prayer-meetings every evening this week through. Every evening many were blessed with the Spirit, and many new ones confessed their faith in Christ, while all were undergoing the most extraordinary experience. I now realize the prophecy of the prophet Joel, 'and it shall come to pass in the last days, saith God, I will pour out my Spirit,' etc. The last night I could not sleep till one o'clock because of the anxious inquirers after the truth; this morning about half-past five they came again to see me,' etc.

" Mr. Kosaki also speaks of proud men, who have been nominally Christians for many years, who break down completely, crying like children as they seek for pardon and peace. The work began with the week of prayer in the churches in Yokohama, and it is increasing in volume and power. We hope it will reach every Christian heart in Japan, and thousands who are not yet converted.

" There is, as a result of this heavenly influence, a better feeling of union between the missionaries and the native brethren than has existed for a long time; some proud hearts that have said hard things are broken.

" To-morrow our Annual Mission Meeting begins here in Kioto, and we are praying for the presence and power of the Spirit with us."

Gleanings from Letters.

C. H. Brooks, Constantinople.—Tuesday is still my day at the "Rest." I spend there six hours—sometimes in constant, earnest conversation. At one P. M. we have now in Miss West's sitting-room an hour or more for heart-searching and supplication to God. Yesterday I had four young men with me. That place is worth a great deal to our work; they are seeking new quarters—may they

prove even better than the old. I find that the more intensely spiritual, and the more personal, the talk, the more it commands the attention even of strangers; I have got acquainted with several such lately, and I do so long to see them converted to God.

S. B. Fairbank, D. D., Wadale, Maratha Mission.—We had at Shingawé an enthusiastic meeting, and with the excep-

tion of one man, and he one of their deacons, every Christian man, woman, and child subscribed something, and six Hindus subscribed, of whom three were *patils* (village officers). Most gave promises of grain. One gave a sheep. Three or four gave honey. The whole of the grain subscribed amounted to one and a half *khandis*, which weighs about four thousand pounds and measures seventy-five bushels. But as grain is cheap this year, the amount realized from the collection will be sixty-five or sixty-six rupees. This was a half more than the most sanguine had expected and all were jubilant over the result as a grand success. I should add that the deacon who would not subscribe, said that he would give, but that he did not wish his left hand to know what his right hand gave. He was at once advised to let his light shine, and not hide it under a bushel.

D. Z. Sheffield, Tung-cho, North China. —We held a series of daily meetings with our Native Church, beginning with the week of prayer, and continuing for three weeks. There was a very earnest spirit of prayer manifested, and many were taught more than they had before known of that life which is hid

with Christ in God. Nearly all of our school-boys not before Christians have expressed their determination to follow the Saviour. A number of women are also beginning to pray. Four new families have taken down their false gods. Thus the leaven is working, and the time of the redemption of this great people is hastening on. We who are at the front, and you who are holding up our hands, have need of faith, and patience, and perseverance in prayer and work.

S. T. Miller, Bailunda, West Central Africa. —My school is getting on well. My pupils attend regularly since I have made, or had made, little garments for them, with the expressed understanding they can have the use of them so long as they attend school, but on leaving the clothes must be left. This policy so far has worked well. Those whom I have adopted come every day except Sunday. Many more have made application but as yet have not been received, fearing that their object is to get the articles of dress without applying themselves to study. I teach them manuscript letters and find them much more convenient than those large letters formerly used.

Notes from the Wide Field.

BRITISH MISSIONARY SOCIETIES.

THE anniversary meetings of most of the great Benevolent and Missionary Societies of Great Britain are held in London during the month of May, and call together great assemblies of people from all parts of the kingdom. The meetings this year were, according to the reports, as crowded as ever, and the record of the year's work was, on the whole, most gratifying. In almost all cases an increase in contributions was reported. We give below some facts respecting the principal Societies engaged in foreign missionary labors.

THE LONDON MISSIONARY SOCIETY.

The eighty-ninth annual meeting of this Society was held on May 10, in Exeter Hall, the Earl of Shaftesbury presiding. The report speaks of grave anxieties which had arisen during the year, but of substantial progress, mentioning especially the extension of the field occupied by the Society, the increase of its missionary force from England and from the people to whom the Gospel had been preached, and the outpouring of the Spirit upon many fields. The Society has one hundred and sixty-six European missionaries in its employ, and there is now no lack of candidates for missionary service. The total income for the year was \$623,785. It is gratifying to notice that of these

receipts so large a portion as \$87,770 came from Mission stations, including of course the gifts of some Europeans, but indicating the active co-operation of the native Christians.

• THE SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST.

THIS Society, established in 1834, was the first organization of women designed to carry the blessings of the Gospel to women in pagan lands. The education it offers is not secular, teachers being required to carry into zenana, the school, and the private family, the Bible and the message of the Gospel. The receipts of the past year have amounted to \$41,065. There are connected with it 35 missionaries, 268 schools, with 16,668 scholars. Work has been done in 288 zenanas, in which there are, so far as reported, 1,458 pupils. In respect to the zenana and school work in India, a veteran and able missionary in that land—Rev. James Smith—has said: "They were really setting at liberty a tremendous influence which was fast permeating the people right and left. The cry was for teachers, teachers, teachers. They wanted more to instruct them." He did not know of any work more full of hope than the zenana work in India.

ENGLISH CHURCH MISSIONARY SOCIETY.

THE annual meeting of this Society was held on May 1, at Exeter Hall, the new Archbishop of Canterbury presiding. The year reviewed has been one of remarkable prosperity, both at home and abroad. The work has been extended into new fields, and spiritual blessings have been received at the old stations. The ordinary income of the Society for the year amounted to \$1,002,010, or nearly \$50,000 in excess of that of the preceding year. Special contributions have also been received of over \$100,000, among which are included \$8,755 for the mission in Egypt; \$10,305 for the Niger Mission; \$6,630 for the mission at Bagdad; \$7,500 for a new mission in China. Aside from these contributions there was the great gift of W. C. Jones, Esq., amounting to \$360,000, for a "China and Japan Native Church and Mission Fund." This last noble gift has already been referred to in our pages. The ordinary income of the Church Missionary Society now averages \$215,000 a year more than it did ten years ago. Thirty-six candidates for missionary service have been accepted during the year. This record is exceedingly gratifying; and yet the report of the Society well says that "It is impossible to look out upon the vast populations of Africa and the East, of India, and China, and Japan and see the doors everywhere standing wide open, without the deep conviction that the Society is as yet only on the borders of the great harvest-field."

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

AT the late annual meeting of this Society, the English primate presiding, addresses were made by Bishop Caldwell, of Tinnevelly, and the Bishop of Calcutta. The Society reports a prosperous year, the receipts having amounted to \$713,060 which is an increase of \$18,560 over the receipts of 1881, and \$8,000 more than those of any preceding year. The Society now reports 527 ordained missionaries, of whom 161 are in Asia, 129 in Africa, 20 in Australia and the Pacific, 216 in America and the West Indies. The Society also employs 1,404 catechists and lay teachers, mostly natives.

BRITISH AND FOREIGN BIBLE SOCIETY.

The seventy-ninth meeting of this noble organization was held at Exeter Hall on Wednesday, May 2, presided over by the Earl of Shaftesbury. For thirty-four years in succession this nobleman has presided at these anniversaries. The Society rejoices in the record of a successful year of labor, its income having been \$562,140, an increase of \$37,950, with sales amounting to \$490,340. The issues of the Bible from the London Bible House have amounted to 1,542,413 copies, and from depots abroad

to 1,422,223, making a total of 2,964,636 copies. A larger portion than usual of these issues have been complete Bibles and New Testaments. Every one of the eighty-six departments of France has been visited by colporters; and an increase of ten thousand copies was shown in the circulation of the Scriptures in Austria. The remarkable openings in China have induced the Society to recast its arrangements, so that hereafter three distinct agents are to be established in Northern, Middle, and Southern China, with a European colporter and native helpers in each of the eighteen provinces of the Empire. Surely " His word runneth very swiftly."

RUSSIA.

THE *London Times* states, on the authority of its St. Petersburg correspondent, that the Council of the Empire has passed a bill granting certain liberties of worship to the "least harmful and immoral" of the Russian sectarians, by which would seem to be meant those Christians who do not conform to the Greek Church. In this connection may be mentioned the recent report of the British and Foreign Bible Society, which shows that the Russo-Greek Church is taking a more favorable attitude toward the circulation of the Scriptures in Russia. Not less than 314,422 copies of the Bible were sold in Russia the past year, and these at prices very little below the cost of production. Heretofore the circulation of the Scriptures within the Empire has been restricted to the New Testament; but the past year an edition of the entire Bible in Russ has been specially printed by the Holy Synod for the use of the agents of the British and Foreign Bible Society.

AFRICA.

THE NIGER MISSION.—The English Church Missionary Society has received reports for the last year from its Niger Mission, which its organ characterizes as among the most remarkable that have reached the Society from any part of the world. The *Gleaner* says:—

"In the Delta, at Bonny and Brass, where ten years ago the most degraded heathenism and barbarism reigned almost undisturbed, there are now four thousand souls under regular Christian instruction; and at some of the upper stations (the furthest of which is three hundred and twenty miles up the river) there have been notable conversions in the past year. The Committee are especially sensible of the mercy of God in making Onitsha, which six years ago was the scene of the barbarous cruelty for which two native ex-agents of the mission have lately been brought to justice, a field for very signal manifestations of the power of the Divine Word. Not only were forty-three adult converts baptized there in the year; not only are many hundreds attending the church services; not only has the King, hitherto hostile, suddenly commanded the observance of Sunday, and arranged for a public service at his own court; not only has a leading chief been buried without the offering of human sacrifices at his grave,—but the Onitsha Christians have spontaneously visited neighboring towns to tell the story of the Gospel, and Archdeacon Johnson, being invited to one of them, found fifteen hundred people waiting to hear him."

CENTRAL AFRICA.—Mr. Price, the English Church missionary at Mpwapwa, says that the chief of that place is anxious to have him remain as a missionary, and though there are no inquirers as yet, the people are beginning to confide in the missionaries. Mr. Last, at Mamboia, reports that a chief with his two wives attend regularly at church, and are always ready to listen to spiritual conversation. The people also are coming in greater numbers to church and to the missionary's house. Still the African is more interested in his food and clothing and material things than in spiritual matters. It is much, however, to have gained the goodwill of the natives.

THE BARALONGS.—The English Wesleyans have established a mission, called the Molopo Mission, on the southwest border of the Transvaal, among the Baralongs. During the late conflict in the Transvaal this mission has not been under the watch of any foreigner, but recently Rev. Mr. Watkins paid a visit to Montsioa the Baralong chief, whose name is well known in England. This white-haired chieftain received the missionary on the Sabbath morning after his arrival, saying, "This is the Lord's day, and you have much to do; we will talk to-morrow." On that Sabbath there was a congregation of over one thousand, though it was said to be *small*, because many of the people were away from home. These people hold regularly two sessions of the Sabbath-school each Sabbath, and though, on account of the non-arrival of any missionary, the church had not celebrated the Lord's Supper for between two and three years, it had still nearly three hundred members who were holding steadfastly to their faith. Montsioa spoke sadly of his impression that he had been forsaken by the English government as well as by the Wesleyan Society. He begged that a missionary might be sent to reside among them. The story is remarkable as indicating the steadfastness of these Kaffir Christians when unsupported by foreign aid.

EAST AFRICA.—The Church Mission at Freretown and Rabai makes a cheering report. The settlement at Rabai has now six hundred souls connected with it. The people are spoken of as well behaved, regular in attendance at the services, and manifesting evident desire to learn. The missionary reports that among the six hundred villagers it is exceptional to have as many as one case of wrong-doing in a week. He also reports that the neighboring villages are friendly, and are continually asking for teachers.

MADAGASCAR.

The London Missionary Chronicle reports a remarkable native prayer-meeting held in the Memorial Church, built upon the "Rock of Hurling," in Antananarivo. The object of the meeting was to pray for the land in view of the Franco-Malagasy political crisis, the idea originating with the native pastors. It was not expected that many would meet, but on the appointed day the church was filled at nine o'clock, though the hour named for the service was two o'clock. Aisles, pulpit, every portion of the building, were crowded, and the streets were so filled that an adjoining building was opened and still there was a crowd without. The meeting was one of intense interest, the prayers and addresses manifesting the deep feeling of all the people. Whatever trials may come upon the Malagasy there is every reason to hope a happy issue when the people are thus united in prayer.

A correspondent of the *London Standard* in Madagascar has sent to that journal some very interesting accounts of affairs in Madagascar, dated in April last. He affirms that there are twenty thousand well-drilled troops, partly armed with breech-loaders, beside fifty thousand spearmen who could render effective military service. The writer speaks of the substantial dwellings seen in passing from the coast to the capital, and of the many signs of thrift. "The townships had each its detached building, trim and neat, whose style of architecture at once indicated the village chapel. There were, moreover, other indications of missionary work in the land. As we passed through the streets, we could hear the hum of children busy at their lessons, and singing sometimes the morning hymn so well known in many an English school. There could be no question that, so far as outward appearance went, the people of Imerina had reached a high level of civilization, and seemed in little need of protection from any European State." It was Sunday as this writer reached Antananarivo, and he speaks of the people clustering along the footpaths on their way to church, or sitting in the grass outside waiting for the service to begin. "It was difficult to imagine," he says, "that this peaceful country, with its pretty cottages,

its innumerable chapels, whose bells were then calling the people to worship, and its troops of white-robed men and women answering the summons, was the barbarous Madagascar of twenty years ago."

CHINA.

IDOL-WORSHIP DECREASING.—A correspondent of the *Interior*, writing from Canton in March last, says that there has been an evident decline recently in idolatrous worship. The fact has been observed both by Christians and non-Christians in that city that there has been a very marked decrease of worshipers at the prominent temples. These temples are ordinarily leased to certain companies who receive the proceeds of worship, paying sometimes six or seven thousand dollars annually for the rent, making money at that. The profits come from the sale of incense and from contributions, but now the faith of the people seems so shaken that the leases go begging, and the temple-keepers are said to be in deep despair. The cause of this, it is affirmed, has been the wide-spread proclamation of the Gospel, and this may account for the bitter hostility to Christianity in certain quarters. It must be remembered, however, that something more is necessary than to destroy the faith of the people in their idols. There will be little improvement if the Chinese turn from their idols to infidelity. The work of missions is to lead them to the true God.

CHINESE OFFICIALS ON THE OPIUM QUESTION.—Miss Jones, a missionary of the China Inland Mission, when itinerating in the province of Kan-Suh, met at one place a mandarin of the district, with about twenty followers, destroying the fields of poppy. Much was destroyed at the time it was getting ripe. An order had been given to the mandarins to go in person over the country; but it was found that only the fields nearest the roads were destroyed. The cultivation of opium is so extensive that it would be wellnigh impossible for the officials to destroy all the fields. But the fact here stated shows the purpose of some of them.

Miscellany.

BIBLIOGRAPHICAL.

Leading Men of Japan, with an historical summary of the Empire. By Charles Lanman, author of "The Japanese in America," etc. etc. Boston: D. Lothrop & Co. pp. 491.

This volume gives brief sketches of the prominent men of the Empire, from the Mikado to some of the rising statesmen, concerning whom little is known in this land. It is quite suitable that the volume should contain a brief story of Mr. Nee-sima. A portion of the volume is devoted to a history and description of Corea.

History of Indian Missions on the Pacific Coast: Oregon, Washington, and Idaho. By Rev. MIRON ELLS. With an introduction by Rev. G. H. ATKINSON, D. D. Philadelphia: American Sunday School Union. pp. 270.

A son of one of the early missionaries of the American Board among the Indians of Oregon, himself a missionary to the same

people, here tells the profoundly interesting story of the efforts to give the Gospel to aborigines on the Pacific Coast. The account of Dr. Whitman's remarkable winter journey across the Rocky Mountains, on his patriotic errand, and of what was accomplished by missionaries in securing for the United States the territory of Oregon, cannot be told too often.

China and the Chinese: a general description of the Country and its Inhabitants; its Civilization and Form of Government; its Religious and Social Institutions; its Intercourse with other Nations, and its Present Condition and Prospects. Revised Edition. By the Rev. JOHN L. NEVIUS, twenty-eight years a missionary to China. With a map and illustrations. Philadelphia: Presbyterian Board of Publication. pp. 452.

This is a revision, after fourteen years, of a volume which has been properly regarded as a standard popular account of the Empire of China, and of the character

and social customs of the people. The chapter on the results of missionary work is, of course, a new one, and the alterations made since the first edition illustrate the rapidity with which changes are taking place in the Empire as to the acceptance of the Christian religion. The volume is to be highly commended.

Notes for the Month.

TOPICS FOR SPECIAL PRAYER.

Increase of Contributions.—That the ear of every Christian may be opened to appeals which come, louder and louder, from many parts of the world; that the heart and hand of every one may respond gratefully and generously, in view of revivals and of ordinary blessing on mission fields; that there may be none, however poor, who shall not give something, however small the amount; that all present givers may be enabled and disposed to give more and more; that all may appreciate the blessedness of giving as superior to that of receiving, may desire that the blessing of Him that was ready to perish may come upon them, and may find, in happy experience, that the liberal soul is indeed made fat; that the rich in this world's goods may be rich in good works, ready to distribute, willing to communicate, and so honor the Lord with their substance and with the first fruits of all their increase. The petition may well go up that ample thank-offerings for special mercies, personal and domestic, be placed in the Lord's treasury, and that all offerings may have acceptance with Him who loveth the cheerful giver. “Whoso hath this world's goods, and seeth his heathen brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?”

Thanksgiving for the revivals in Turkey, South Africa, and Japan, with prayer for the continuance and extension of these works of grace.

DEPARTURE.

May 24. From Boston, Miss Ellen M. Stone, returning to Samokov, European Turkey Mission.

ARRIVAL AT STATION.

March 31. At Hong-kong, Rev. C. R. Hager, of the new Mission to South China.

ARRIVALS IN THE UNITED STATES.

May 6. At New York, Miss Minnie C. Brown, of the Central Turkey Mission, returning on account of failure of eyesight. May 18. At New York, Rev. Edward W. Jenney and wife, of the European Turkey Mission. May 22. At New York, Rev. James Herrick and wife, and Mrs. Martha Burnell, of the Madura Mission; also Miss Myra A. Proctor, of the Central Turkey Mission. June 3. At New York, Rev. Richard Winsor and wife, of the Maratha Mission. May—. Rev. S. F. Woodin, of the Foochow Mission.

MARRIAGE.

May 31. In Chicago, Ill., Rev. C. F. Gates, of the Eastern Turkey Mission, to Miss Nellie, daughter of Mr. S. M. Moore, of Chicago.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The condition of Hindu women. (Page 257.)
2. The story of the first Protestant missionary to India. (Page 256.)

3. Two incidents from India, illustrating the self-propagating force of the truth. (Page 263.)
4. Village preaching in India. (Page 265.)
5. Some notions of a Chinese teacher. (Page 268.)
6. The revivals in the Zulu Mission. (Page 259.)
7. Items from the Madura Mission. A sacrifice to Kali. (Page 266.)
8. Converts in Japan. (Page 269.)
9. At what rate of giving could one tenth of the members of Congregational Churches in the United States contribute \$688,000 next year for Foreign Missions? (Page 255.)
10. Among the Greeks of Trebizond. (Page 261.)

Special Offerings.

[ADDITIONAL, SO FAR AS DESIGNATED, TO REGULAR CONTRIBUTIONS.]

MAINE.

Portland, State-st ch.

15 00

MASSACHUSETTS.

Belchertown, Rev. P. W. Lyman,

10 60

Previously acknowledged,

25 60

35,943 32

35,668 92

Donations Received in May.

MAINE.

Cumberland county.

Freeport, Cong. ch. and so. 93 00
Portland, West ch., Young People's
Society, 4; A friend, 4-33,

Yarmouth, 1st Cong. ch. 8 33
108 97—140 30

Franklin county.

Farmington, 1st Cong. ch.

Hancock county.

Bucksport, Elm-st. Cong. ch.

Lincoln and Sagadahoc counties.

Topsham, Fanny E. Puriston,

Wiscasset, Cong. ch. and so.

Penobscot county.

Brewer, 1st Cong. ch.

Washington county.

Cherryfield, Cong. ch. and so.

York county.

Elliot, Cong. ch. and so.

Kennebunk, Union Cong. ch.

St. Johnsbury, North Cong. ch. 100 00

Essex county.

Lunenburg, Cong. ch. and so. 17 44

Lamoille county.

Johnson, Dexter Whiting, 50 00

Orange county.

Chelsea, Cong. ch. and so. 32 50

Orleans county.

Newport, Cong. ch. and so. 9 50

Rutland county.

Hubbardton, Cong. ch. and so. 5 00

Washington county Aux. Soc. G. W.

Scott, Tr.

Berlin, Cong. ch. and so. 11 91

Windham county Aux. Soc. H. H.

Thompson, Tr.

Brattleboro', Central ch., m. c. 27 63

Saxton's River, Cong. ch. and so. 4 15

Westminster, Cong. ch. and so. 30 00—65 78

295 13

NEW HAMPSHIRE.

Grafton county.

Campion, Cong. ch. and so.

Littleton, Cong. ch. and so.

Hillsboro' co. Conf. of Ch's. George

Swain, Tr.

Hancock, Cong. ch. and so.

Milford, Wm. Gilson,

Merrimac county Aux. Society.

Pembroke, Cong. ch. and so.

Webster, Cong. ch. and so.

Rockingham county.

Portsmouth, North Cong. ch.

Stratford county.

Great Falls, 1st Cong. ch., to const.

Rev. SAMUEL BELL, H. M.

Barnstable county.

Falmouth, 1st Cong. ch., 143; de.,

m. c., 16. 159 00

No. Truro, Cong. ch. and so. 4 12

Waquoit, Cong. ch. and so. 0 00—172 12

Berkshire county.

Curtisville, Rev. A. G. Beebe, 5 00

So. Egremont, Cong. ch. and so.

Brookfield Ass'n, William Hyde, Tr.

Spencer, Mrs. S. C. Marsh and Miss

Sarah Eaton, 10 00

Essex co. South Conf. of Ch's. C. M.

Richardson, Tr.

Beverly, Dane-st. ch., m. c. 19 00

Lynn, Chestnut-st. ch. 15 80

North Beverly, Cong. ch. and so., 8;

Rev. E. W. Harrington, 25. 33 00

Salisbury, Tabernacle ch. 68 54—756 38

Franklin co. Aux. Society. Albert M.

Gleason, Tr.

Coleraine, Cong. ch. and so. 18 00

Whately, Cong. ch. and so. 93 00—205 08

Hampden co. Aux. Society. Charles

Marsh, Tr.

VERMONT.

Bennington county.

Peru, E. Batchelder,

Caledonia co. Conf. of Ch's. T. M.

Howard, Tr.

3 00

Donations.

Palmer, ad Cong. ch.	25 07	Enfield, 1st Cong. ch.	104 20
Springfield, Olivet ch., 53.19; E. A. Thompson, 100	56 19	Farmington, Cong. ch., quar. coll.	69 18
Tolland, Miss D. Spring, 100	20 00	Hartford, 4th ch., 22.50; 1st ch., m. c., 17.19; "L. C. D.", 100,	139 69
Westfield, 1st ch. (of wh. from N. T. Leonard for Eastern Turkey Mission, 73), 176 46	176 46	Marlboro', Cong. ch. and so.	22 00
West Springfield, ad ch., 23.67; Park-st. ch., 28.85,	52 52—330 24	No. Manchester, ad Cong. ch.	300 00
Hampshire Soc. Aux. Society.		So. Glastonbury, Cong. ch. and so.	8 94
Amherst, Officers and Students of Amherst College, 411 83		Windsor Locks, A friend,	2 00—450 56
Granby, Cong. ch. and so., to const.		Litchfield co., C. C. Woodruff, Tr.	
CLINTON W. STEPHENS, H. M. Northampton, Edwards ch., 30; A. L. Williston, 420,	100 00	Thomaston, Cong. ch. and so.	30 42
So. Hadley Falls, Cong. ch. and so.	450 00	Torrington, Cong. ch. and so.	35 15—85 57
Middlesex county.	30 00—991 83	Middlesex co., E. C. Hungerford, Tr.	
Auburndale, M. Davis, 20 00		Haddam Neck, Cong. ch. and so.	10 00
Burlington, Cong. ch. and so.	21 37	Middle Haddam, Cong. ch. and so.	13 72
Concord, Trim. Cong. ch.	30 50	Middletown, 1st Cong. ch.	174 41
Everett, Cong. ch. and so.	10 72	Millington, Cong. ch. and so.	5 00—903 13
Lowell, High-st. ch.	107 15	New Haven co., T. T. Jarman, Agent.	
Newton Highlands, Cong. ch., add'l.	100 00	Derby, 1st Cong. ch. and so.	26 30
Wayland, Cong. ch. and so.	10 00	Meriden, 1st Cong. ch. to const.	
Woburn, North Cong. ch.	8 00—287 74	JOHN L. BILLARD, E. K. BRECK-ENRIDGE, and Mrs. ELI BUTLER, H. M.	300 00
Middlesex Union.		Middlebury, Cong. ch. and so.	56 38
Fitchburg, Calv. Cong. ch., H. F. Cogginall, 25 00		New Haven, College-st. Cong. ch.	125 00
Norfolk county.		Westville, Cong. ch. and so.	31 00—538 88
Canton, Cong. ch. and so.	10 00	New London co., L. A. Hyde and L. C. Leonard, Tr's.	
Holbrook, Wimthrop ch., m. c.	30 00	Norwich Town, 1st ch.	10 00
Hyde Park, 1st Cong. ch.	11 89	"Eastern Connecticut, Thank-offering for a Golden Wedding,"	1,000 00
Milton, 1st Ev. ch. and so.	15 53		2,888 14
South Braintree, So. Cong. ch.	15 00	<i>Legacies.</i> — Hartford, Rev. Joel Hawes, D. D., by E. W. Parsons, add'l., 42 30	
South Weymouth, ad Cong. ch., with other dona., to const. GILMAN B. Loud, H. M.	50 00	Southport, Frederick Marquand, by A. Trask, Ex'r (prev. rec'd, 5,000), 19,892 89	
West Medway, Edmund Shumway, 2; Mrs. Patience Shumway, 2;		Woodbridge, Mrs. Eliza Carrington, by Jared Sperry, Ex'r, 1,000 00—20,935 19	
Mrs. Olive S. Partridge, 1;	6 00		3,823 33
Wollaston Heights, M. H. Swift,	8 00	NEW YORK.	
Wrentham, Jemima Hawes, to const.		Albany, Geo. C. Treadwell, 250 00	
Lizzie WILKINSON, H. M.	100 00—246 42	Belmont, L. A. Hickok, 300 00	
Old Colony Auxiliary.		Brooklyn, Tompkins-ave. Cong. ch., 459 38	
New Bedford, North Cong. ch., 117.44; 1st Cong. ch., 60.16,	177 60	Brooklyn, a friend, 1,000 00	
Plymouth county.		Cambridge, Cong. Sab. sch., for "Morning Star,"	
Abington, 1st Cong. ch.	35 48	Clinton, Mrs. George K. Eells, 13 60	
East Bridgewater, Union ch. and so.	18 57	Coventryville, Cong. ch. and Sab. sch., 25 00	
Hanover, ad Cong. ch.	7 25	Eaton, Cong. Sab. sch., 35 13	
North Abington, Cong. ch., m. c.	5 00	Eaton, Cong. Sab. sch., for "Morning Star," 5 50	
Plymouth, Mrs. W. R. Drew, for Japan,	1 00	Fairport, Cong. ch. and so.	79 74
Plympton, Friends,	2 00—69 30	Fredonia, T. S. Hubbard, 1,000 00	
Suffolk county.		Gaines, Cong. ch. and so.	30 72
Boston, Park-st. ch., 242; Mt. Vernon ch., 50; A friend, 25; A friend, 3.25; Rev. Mason Noble, 2; A friend, South Boston, 2; A. B., 2, 336 25		Honeoye, Cong. ch. and so.	82 75
Revere, Cong. ch. and so.	12 00—338 25	Mott's Corner, Cong. ch. and so.	5 00
Worcester co. Central Ass'n. E. H. Sanford, Tr.		New York, Pilgrim Cong. ch., 37.06;	
Worcester, Plymouth Cong. ch., 92.14; David Whitcomb, 1,000,	1,092 14	J. H. Lane, 100; C. M. Mather, 50	
	4,617 02	North Walton, Cong. Sab. sch., for "Morning Star," 157 06	
<i>Legacies.</i> — Fitchburg, Aaron Eaton, by Ezra B. Rockwood, Ex'r, 300 00		Poughkeepsie, 1st Cong. ch., 5 00	
Newton, Caleb Wright, add'l., by Mrs. S. L. Wright, Ex'r, 186 67		Wadham's Mills, Cong. Sab. sch., for "Morning Star," 73 28	
Salem, Mrs. Susan F. Appleton, by Joe H. Phippen, 200 00		Walton, 1st Cong. ch., with other dona., to const. RICHARD A. ROGERS, H. M.	67 39
So. Amherst, Ellen M. Jackson, by Mrs. Sarah H. Smith, 25 00		West Cartwright, Cong. ch. and so.	3 00
Townsend, Mrs. Mary A. Bertram, by Sam'l S. Haynes, Ex'r, 400 00		West Groton, Cong. ch. and so.	14 00
Wakefield, Addison Hubbard, by Anna Maria Cross, in part,	2,016 12	Woodhill, Pres. ch.	10 00—3,623 86
Whitinsville, E. W. Fletcher, by Charles P. Whitin, Ex'r, 3,000 00—5,827 79		<i>Legacies.</i> — New York, James Stokes, by Anson Phelps Stokes, temporary Adm'r, less expenses, 9,945 00	
	10,444 81		13,567 86
RHODE ISLAND.		PENNSYLVANIA.	
Providence, Beneficent Cong. ch.	168 47	Blossburg, Welch Cong. ch.	8 50
CONNECTICUT.		Philadelphia, Chas. Burnham, 300 00	
Hartford county. E. W. Parsons, Tr. Buckingham, Cong. ch. and so.	24 55	West Spring Creek, Cong. ch.	5 00—213 50
		<i>Legacies.</i> — Pittsburgh, David O. Jones, by Margaret D. Rees, Ex'r, 85 00	
			498 50
		NEW JERSEY.	
Lakewood, Geo. Langdon, 1 00		Montclair, Cong. ch.	28 60
Newark, Belleville-ave Cong. ch.	85 97—275 57	Newark, Belleville-ave Cong. ch.	

[July, 1883.]

VIRGINIA.	
Clifton Station, Wm. Bradley,	
DISTRICT OF COLUMBIA.	
Washington, 1st Cong. ch., 86; Howard University, m. c., 12;	
GEORGIA.	
Atlanta, 2st Cong. ch. and Sab. sch.	
OHIO.	
Delhi, John Winsor, 5 00	
Four Corners, Cong. ch.	3 87
Hudson, Cong. ch., 68.24; Wm. C. Webster, 10;	78 24
Madison North, per J. C. Burnell,	5 00
Nebo, Welsh Cong. ch.	9 80
Oberlin, Fenny offerings,	4 00
Wellington, Mrs. Mary R. Hamlin,	100 00
	203 91
ILLINOIS.	
Amboy, 1st Cong. ch.	55 00
Chicago, N. E. Cong. ch., 48.43; Plymouth Cong. ch., m. c., 56.48; 1st Cong. ch., 146.57;	851 48
Geneseo, Cong. ch.	50 00
Lena, A friend,	10 00
Mendon, Mrs. J. Fowler, to const.	
ARTHUR C. GARRETT, H. M.	100 00
Oak Park, 1st Cong. ch.	199 88
Roseville, L. C. Axtell and wife,	400 00
Sandwich, Cong. ch.	41 38
Seward, Cong. ch.	35 00
Udina, Cong. ch.	2 89
Winnetka, Cong. ch.	44 84—1,190 47
MISSOURI.	
Kansas City, Clyde ch., m. c.	3 00
MICHIGAN.	
Big Rapids, Cong. ch.	3 00
Sugar Island, 1st Cong. ch.	4 00
	7 00
WISCONSIN.	
Beloit, L. Meacham,	5 00
Janesville, Cong. ch.	15 40
Milton, Cong. ch.	13 00
Platteville, A thank-offering from S. T. and E. N. T.	15 00
Racine, 1st Pres. ch.	38 60
	87 00
IOWA.	
Cherokee, Cong. ch.	15 27
Corning, Cong. ch.	13 50
Cresco, E. T. Stoddard,	9 00
Dunlap, Mrs. P. K. Smith, deceased,	10 00
Edgewood, N. G. Platt,	14 00
Garden Prairie, Cong. ch.	5 15
Grinnell, Cong. ch.	148 14
Iowa Falls, Cong. ch.	16 70
Kelley, Cong. ch.	3 10
Le Mars, Cong. ch.	4 07
Maquoketa, Cong. ch.	34 13
Meriden, Cong. ch.	2 84
Red Oak, Cong. ch.	43 40
Winthrop, Rev. L. W. Brintnall.	10 00
	387 30
LEGACIES.—Walworth, Mrs. Diana R. S. Colton, by B. W. Maxon, Ex't,	
	400 00
	487 00
IOWA.	
Cherokee, Cong. ch.	15 27
Corning, Cong. ch.	13 50
Cresco, E. T. Stoddard,	9 00
Dunlap, Mrs. P. K. Smith, deceased,	10 00
Edgewood, N. G. Platt,	14 00
Garden Prairie, Cong. ch.	5 15
Grinnell, Cong. ch.	148 14
Iowa Falls, Cong. ch.	16 70
Kelley, Cong. ch.	3 10
Le Mars, Cong. ch.	4 07
Maquoketa, Cong. ch.	34 13
Meriden, Cong. ch.	2 84
Red Oak, Cong. ch.	43 40
Winthrop, Rev. L. W. Brintnall.	10 00
	387 30
LEGACIES.—Grinnell, Rev. Jas. H. Kasson, by Mary S. Kasson, Ex't,	
	100 00
	497 30
MINNESOTA.	
Mankato, "R. R. M."	5 00
Minneapolis, Plymouth ch., 71.06;	
Pilgrim ch., 3.75;	74 84
Wauadena, H. B. Hamlin,	10 00
West Union, A. H. Billings,	1 00
Worthington, Union Cong. ch.	12 48—203 32
KANSAS.	
Ossawatomie, Cong. ch.	11 20
Sterling, Cong. ch.	17 54
Waukarusa Valley, Ch. of Christ,	5 00
	33 74
NEBRASKA.	
Linwood, Cong. ch.	14 50
OREGON.	
East Portland, Cong. ch.	7 25
IDAHO TERRITORY.	
Boise City, Wm. P. Chandler,	4 00
CANADA.	
Province of Quebec.	
Granby, Cong. ch.	11 00
Montreal, Am. Pres. ch.	1 00—12 00
FOREIGN LANDS AND MISSIONARY STATIONS.	
England, Stalybridge, Agnes Cheetam,	7 34
Japan, Kobe, DeWitt C. Jencks,	175 00
Turkey, Kessab, Miss Proctor's Sab. afternoon Bible Class, for West Central Africa,	4 00—186 34
MISSION WORK FOR WOMEN.	
FROM WOMAN'S BOARD OF MISSIONS.	
Miss Emma Carruth, Boston, Treasurer.	
For several missions, in part,	8,144 99
MISSION SCHOOL ENTERPRISE.	
MAINE.—Portland, ad. Parish Sab. sch., A Chinese class for a boy at Tung-cho, 15; Waterford, Centre Cong. Sab. sch., 13; Yarmouth, 1st Cong. ch., 12.35,	
NEW HAMPSHIRE.—East Alstead, Cong. Sab. sch., 10; Kensington, 1st Cong. Sab. sch., 3; Pembroke, Cong. Sab. sch., 30;	40 35
VERMONT.—East Dorset, Cong. Sab. sch., for Turkey, 10.20; West Randolph, Cong. Sab. sch., for school at Marash, 40,	43 00
MASSACHUSETTS.—Halifax, Cong. Sab. sch., 8; Hanover, Class in ad Cong. Sab. sch., 4.10; Leicester, 1st Cong. Sab. sch., 18.77;	50 80
CONNECTICUT.—East Canaan, Cong. Sab. sch., for Kioto Training-sch., 6.50; East Hampton, Cong. Sab. sch., 4; Ellsworth, Cong. Sab. sch., for Kioto Training-school, 7.08; Southport, Cong. Sab. sch., for Kioto Training-school, 14; Stonington, 1st Cong. Sab. sch., for Madura, 14;	84 87
NEW YORK.—Gaines, Cong. Sab. sch., 2.76; Honeoye, Cong. Sab. sch., for Kalgan, 10; New York, Edward Hallett Crittenden, deceased at age of nine, his savings, to help educate a student at Marash, Turkey, for mission work, 100; Walton, 1st Cong. Sab. sch., 4.24;	45 58
PENNSYLVANIA.—Allegheny City, Plymouth Cong. Sab. sch.	12 00
OHIO.—Geneva, Cong. Sab. sch., for sem'y in Africa, 17; Plain, Cong. Sab. sch., for sem'y in Africa, 6.50,	23 50
ILLINOIS.—Chicago, N. E. Cong. Sab. sch., 8.16; Hennepin, Cong. Sab. sch., 81 cts.	8 97
WISCONSIN.—Watertown, Cong. Sab. sch., for scholar in Mardin,	7 50
MINNESOTA.—Detroit, Cong. Sab. sch., for Turkey, 3; Plainview, Cong. Sab. sch., 5;	8 00
	381 57
Donations received in May,	25,347 46
Special Offerings, " " "	25 60—25,373 06
Legacies, " " "	37,492 98
	62,866 04
Total from September 1, 1882, to May 31, 1883: Donations, \$268,009.86;	
Legacies, \$86,144.49 = \$354,154.16.	

FOR YOUNG PEOPLE.

THE IDOL OF FLESH.

BY MISS ADA P. HAVEN, PEKING, CHINA.

Nor such an idol as is to be found enshrined in many homes in America—an idol guarded by adoring papa and mamma. The father and mother of this idol have lain under their little cone-shaped mounds in the wheat fields for a century and a half; they are now gone and forgotten, but their little daughter, the "Idol of Flesh," is still remembered and worshiped: not as we worship our heart-idols, with kisses morning and evening, and little thoughtful acts of service all the way between. No one ever kisses the little flesh-idol. Another strange thing is, she has no flesh at all, only bones and a gilded mask. I will tell you what I know about her and how I made her acquaintance.

We had been resting over Sunday on our trip to the Great Wall of China, my friend from Swatow and I. We had been watching the sun set over the hills, and seeing the purple shadows creep over the plain; and when Peking in the distance, and the watch-towers and temples near at hand, began to melt into the twilight, we called to our attendant to bring in our benches and wraps. He took the great bundle in his arms; but before reaching our room, he put it down, and pointing to the main door of the temple asked, "Have you been in there?" No, we had not. The temple at which we were stopping seemed so small and insignificant, that we had not thought it worth while to trouble the idols of the place by a visit. But now following the man, we entered.



CHINESE IDOL WORSHIPERS.

A star of light on the table showed where an incense-stick had just been kindled, in honor of the god behind the table. We could just trace the outline of the great idol, a glimmering, uncertain mass, only partly revealed in the gathering twilight. By this time the old priest had joined us. He led to the next shrine at the right. "Here," he said, "is the Idol of Flesh." "It is n't made of clay, it's a real person," added another, under his breath. One's first impulse was to start back on hearing this. It seemed so dreadful for a human being to be sitting there alone in the gloom, with the great idols looming up all about. "How long has he been sitting there?" I asked, with bated breath. "Over two hundred years," was the answer. One might think in that space of time a person would become used to the horrors of the place, so we would waste no pity, but march boldly up and investigate the idol of flesh.

It was a sight to puzzle one's eyes. I thought I could discern through the darkness the outline of a broad mummied face, with bits of tinsel-paper fringes pasted over it. We could just discern the gleam of the gold by the twilight from the open door. By the light of a candle the blackened face turned out to be a highly ornamented gold cap. The head was bent forward so that the face was hidden. We stooped to see the face, and the candle-light showed, not a blackened, wizened face, nor a skeleton, but the small rounded features of a child, shining with gold. We called the old priest and plied him with questions.

"Now tell us why you call this a flesh-idol. It has a gilded face just like any other idol."

"We call it a flesh-idol because it is a real person." And then he went on to tell the story. Over two hundred years ago a little girl came here with her father. While he prayed she watched the little Buddha sitting cross-legged in his shrine. By and by she disturbed her father's devotions by saying, "I want to sit up there where he is, and be a god, too." Her father, of course, said "No," whereat, just like some children in America, she fell on the floor and began to cry and scream. She made such a disturbance that the priest came running in to see what was the matter. When he heard what the child wished, he said she ought to have her way. So removing the idol to a neighboring shrine, she was placed on the table. She seated herself in the proper position, with legs crossed and folded hands, and there remained, neither eating nor drinking. When the flesh all fell away, they made her this mask of gold to cover her empty eye-sockets and bony cheeks lest people should be afraid of her. And now many wonderful cures are wrought by her, as we can see by the number of little shoes all about the shrine, and the silk dresses they bring for her. She wears them all, one over another.

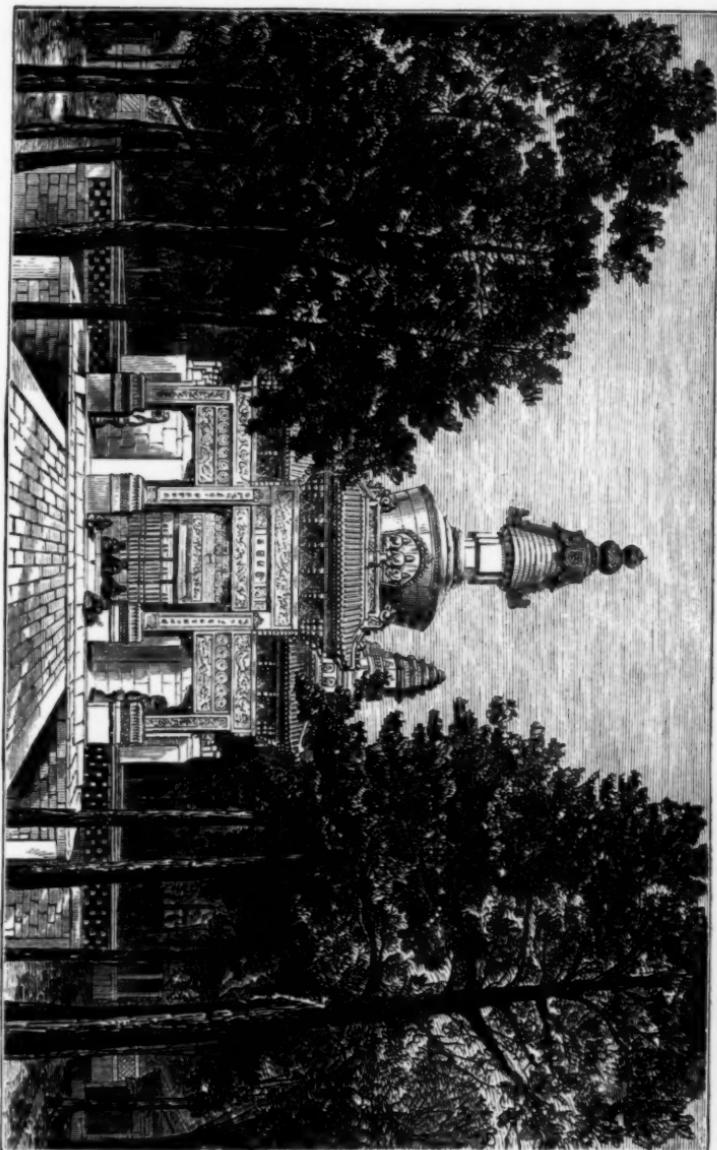
Every year, in the fourth month, on the anniversary of her coming here, all her family come and prostrate themselves before her shrine, and burn incense to her; for her family are still living in the adjoining village.

"But why is her head bent down so that we have to stoop to see her face?"

"She is bent with the weight of years."

"But I thought she was only seven years old!"

"She was seven when she first came, but she has been here two hundred years."



MONUMENT OF A CHINESE BUDDHA, PEKING.

We put the question in other forms, but he was persistent in using the present tense in speaking of her, as was the little maid who would have her way, and say "*we are* seven."

I have told you the story as I heard it, not as I believe it. I think it much

more probable that if the child cried, it was because she did not want to be put there, not because she wished it. And I think it more likely still that she was put there after death. But it is useless asking any questions. The lips of the old priest are accustomed to lying; and it is vain to expect an answer from the mute golden lips of the little flesh-idol. So it must remain a mystery.



CHINESE WHEELBARROW CARRIAGE.

While thinking over in our minds what was the probable truth of the matter, we went to see the occupants of the other shrines. There was quite a crowd of idols for one small room, and it appeared like an overstocked toy-shop. How that little girl would have liked it if she could have had them all to play with! Returning to take a last look at her, she was motionless as a statue.

So going out and shutting the door, we left her in the darkness, but for the tiny spark of an incense-stick, and in the solitude, but for the neighborhood of her strange companions.